THE SACRIFICE OF A CONTRITE *HEART*:

In Teares, Meditations, and Prayers.

Penned by IOHN EVANS *Minister of Gods Word.*

IAMES 5.

If any be afflicted, let him pray: If any be merry, let him sing Psalmes.

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TO AL THAT desire with faith and reuerence to call vpon the name of the Lord, by the mediation of Ieſus Chriſt: Gods *moſt holy Spirit be giuen for their inward conſolation in this* life, and their eternall *peace and glory in the life to come.*

THe holy Prophet *Dauid*, in a thankfull commemoration of the innumerable bleſſings, hee had receiued from the hands of God, ſaid, *Quid retribuam domino?* what reward ſhall I giue vnto the Lord, for all the

benefits hee hath done vnto me, and apprehending that God was not so well pleased with ceremoniall sacrifices, as thousands of oblations, or whole streames of the blood
Psal. 51. of young bullockes or goates, or with riuers of oyle; as with a troubled Spirit, and a contrite and a broken heart; resolueth therefore to humble his soule with fasting, with weeping, and with mourning, to seeke the face and fauour of the Lord, to pay his vowes, to pray vnto the Lord, to call vpon his holy name, & to praise him for euermore, assuring himselfe that the Lord would neither reiect nor despise such a sacrifice.

Good Christian Reader doe thou the like, which art as

as farre indebted as euer *Dauid* was. And seeing that Iesus Christ himselfe calleth vnto thee, saying. *Come vnto mee all you that labour and are heauy laden with the burden of your sinnes, and I will refresh you:* Oh let thy resolution be as ready as *Dauids* was when the Lord called, seeke my face, hee answered, thy face O Lord will I seeke, euen with my whole heart: so let thy answere bee to the Sonne of God, I come Lord Iesus, I come, I will pay my vowes promised to thee in the presence of thy people, and confirmed vnder the Sacramentall Seale of Baptisme, thy couenant of grace and mercy; I will come and offer vnto thee my heart, I will come and praise thee for all

thy benefits, I will come and hearken to thy voyce in thy most holy and blessed word, I will abandon all secure, licentious, and voluptuous liuing, and wholly delight in thy Testimonies and in thy Commandements which are not grieuous to thy children, but more pleasing then honey, or the honey combe, and more inualuable then all earthly treasure. I will come with reuerence, repentance, Charitie and Faith to receiue the cuppe of saluation at thy holy table in remembrance of thy most precious (and for my sinnes sake ignominious) death.

Math.26

And forasmuch as the Spirit is willing, but the flesh fraile and weake, pray there-

therefore for mortification of the flesh, and that Sanctification and strengthening of thine owne inward Spirit: oh pray for the presence and assistance of Gods most holy Spirit to helpe and strengthen thine infirmities: whereby the diligent sighes & inward groanes of thy heart may cheerefully ascend and pierce the heauens for a blessing: oh stirre vp thy heart and soule to pray earnestly, offer vp thy teares with watching, with almes-deedes, with abstinence and fasting, as the repentant Niniuites: as *Dauid*, as *Daniel*; oh breath out powerfull sighes with *Hannah*, oh streame out riuers of teares with penitent *Mary Magdalen*. As some kinde of deuils could not bee cast out

1. Cor. 14.

Math. 5.
Acts 10.

Iona. 3.

but by prayer and fasting; so some sins are not eiected, nor pardon for them procured without prayer and fasting, and also bitter teares with repenting *Peter*.

1. Thess. 5 Oh pray effectually and cheerefully, and giue thy selfe continually to this diuine and holy exercise, (for this is the alone meanes to haue heauenly conference with thy gracious God) oh pray without ceasing as the widow, and as the importunate woman of *Canaan*: pray euery where, though it be in the vpper part of thy house with *Peter*, or in thy chamber alone with *E-*
Actes 10. *liseus*; whether in the Kings chamber, or in the Lyons den
Daniel. 6. with *Daniel*, or with *Moses* in the wilderneſſe: the blessed children

children prayed in the fiery furnace, King *Hezekias* in his bed, *Ionahs* in the whales belley, and our Sauiour Christ in the fields, in the gardens, on the mountaine; euen vpon the Crosse at the time of his victorious passion: pray with *Dauid* either seauen times a day, and in the night let thine eyes (like his) gush out riuers of teares, or with *Daniel* thrice in the day, or with *Paul* continually be exercised with holy sighes and sacred meditations: let not, oh let not the dulnesse of thine heart, nor the greatnesse or grieuousnesse of thy sinnes hinder thee from this holy exercise, suffer not the Spirit of God to bee quenched in thee. To thee that art heauy laden with sin,

and presſed with afflictions for ſinne, doth thy ſweet Sauiour call, to thee doth his promiſe moſt properly appertaine, none asketh but he that wanteth, none ſeeketh but he that hath loſt, remember that our Sauiour came to call ſinners to repentance, and to heale the ſicke, and to cure the wounded, to eaſe and refreſh all ſuch as are laden with the inſupportable burthen of their ſinnes! oh bee of good comfort, ſtriue againſt thy dulnes, heare what is written for thy conſolation; whoſoeuer ſhall faithfully call vpon the Lord, ſhall be ſaued.

Let not thy afflictions hinder thee, but rather follow the exhortation of the Apoſtle; if any bee afflicted let him

him pray, let thine afflictions encourage thee, and enflame thine heart to call vpon thy mercifull God who promiseth by his Prophet to heare thee, and to deliuer thee. You shall seeke mee saith the Lord and finde mee, because you shall seeke mee with all your heart, and I will bee found of you & will deliuer you from captiuity; Aske therefore and you shall haue, seeke and you shall finde, knocke and it shall bee opened vnto you: oh marke & firmely beleeue the gracious promise of him that is the truth and the life, whatsoeuer you shall aske the Father in my name you shall receiue it: who was euer denied that faithfully called vpon the Lord? The Lord is true and

faithfull of his promise, both able and willing to performe, and will regard the supplications, and accept the prayers of his children; did not the Lord heare the prayers of the Israelites, and did not hee with a mighty arme plague their enemies, and deliuer them out of captiuity and bondage: did not the red sea recoyle backe at the prayer of *Moses*; yea the waters saw thee ô Lord and were afraid, and at thy appointment made a way for the safety and deliuerance of thy people: was not the plague in the wilderneſſe stayed at the prayer of *Moses*, was not *Miriam* by prayer cleansed from his leprosie, was not *Hanna* by prayer of a barren woman made fruitfull, did not

Dauid

Dauid by his faithfull prayer and repentance obtaine remission and forgiuenesse for man-slaughter and adulterie, did not *Elias* by prayer open the windowes of heauen and brought downe plentie of raine, was it not by prayer that *Sennacherib* & his innumerable hoast were slaine & discomfited, by the Angel of the Lord. By prayer *Susanna* was deliuered frō death, the blessed children from the scorching heat of the Ouen, Queen *Hester* and her people were deliuered from death, *Ionas* out of the belley of the Whale; by prayer Leapers were cleansed, the blind were restored to sight, the Palsies were cured, many men & womē obtained health for their children & seruants.

By

By prayer the lame haue beene restored to their limbs, the deafe to hearing, the blind to their sight, and the dumbe to their speech, by prayer remission of sinnes was obtained, and the holy Ghost was sent downe vpon the Apostles.

What should I saye more, by prayer Kingdomes haue beene subdued, miracles haue beene wrought, the promises were obtained, the mouthes of Lyons were stopped, the violence of fire hath beene quenched, the heauens haue beene shut and opened, the dead hath beene raised to life, the Sunne and Moone haue beene commanded and stood still. O faithfull messenger, oh diuine prayer, thou wilt

wilt striue and preuaile euen with the Lord of heauen, and obtaine the blessing.

Wherefore good Christian and faithfull Reader, be feruent and constant in this holy exercise. Remember that when *Moses* hands failed, the enemies of Gods children preuailed; and that *Sampson* lost his strength and glory, when he lost his haire by the treachery of *Dalilah*: so when thou sufferest Gods Spirit to be quenched, thou art depriued of thy spirituall strength and heauenly glory, and her soule despoiled of her beauty and comelinesse, and thou exiled from the protection of the most glorious Angels, which are ready with all chearefull willingnesse to administer

minister their aide and comfort vnto thee, and to beare thee safe from all thy enemies and dangers, while thou by faithfull prayer doest in the name of the Angel, of the Couenant that doeth sweetely and acceptably incense all thy oblations, call vpon the name of the most mighty and most glorious God of all Archangels and men.

And for that experience of my long afflictions and sorrowes haue made mee apprehensiue of the hardnes of our hearts, and our dulnesse and vnaptnesse to call vpon God in the time of our troubles. I haue composed these sorrowfull sighes, prayers and meditations, which I may well call the exercises of my sad affecti-

ons;

ons; to the end that if through Sathans buffets, the distemperature or weakenes of my corrupt nature, or the snares of euill men my poore heart should be ouerwhelmed; yet I might haue alwayes presented to mine eye how to make my moane vnto my God.

And intending to publicke my labour herein, I haue endeauoured by varietie of meditations and prayers to make it profitably vsefull for all men. Most humbly beseeching the God of mercy to accept and blesse my endeauoure herein: and grant that some glory to his holy name, and some benefite to his children, and comfort and consolation to all that groane vnder the burden of sinne, may redound here-

hereby, and that for the alone merits and mediation of Iesus Christ the righteous. To whom with the father and the most holy Spirit, as by the most glorious Angels in heauen, so by vs men, be rendred *Hallelujah:* all the glory, the praise, and the honour for euer more. Amen. Amen.

John Euans.

THE CONSIDERation of our miſeries, *moueth ſorrowfull ſighes, for* our enlargement from *the thraledome of our ſinnes.*

O Wretched man involu'd in crimſon ſin,
Repent with ſpeede, thy ſinfull life.
Begin
Before the vials of Gods wrath, whoſe wine is red,
Be fiercely powred down vpon thy head.
The Lord is milde, and wils not ſinners death,
Preuent his wrath while thou haſt time and breath;
If hee for ſinne doe ſtrike with dreadfull hand,

Who

Who can his fury ſtay ? or wrath with-
ſtand ?

Conceiu'd, condemn'd for *Adams* ill,
To God arch-traitors we continue ſtill :
Sinne luſt'd ſecure by Sathans charme and
guile
Who watchfull is to kill our ſoules that
while.
From head to foote ſo leprous be our ſtaines,
That in our ſelues not one good thought
remaines,
But if we doe or thinke ought that is good,
It is in vs the effect of Chriſt his blood.

Our bloody ſinnes are numberleſſe and daily
call,
That thou in iudgement ſhould condemne
vs all.
But Lord our God behold vs in thy Sonne;
Forgiue, forget, remit what wee haue
done.
Corruption made vs ſonnes of wrath and
fire-brands of hell,
Thy grace in Chriſt made vs thy ſonnes
and heires to dwell.
In heauen where thy kingdome is, moſt glo-
rious be thy name, Which

Which haſt in Chriſt elected vs, before
all worlds frame.

In glory thou in heauen art, in mercy heere
with vs below,
In iudgements with the damned crew:
the ſeas thy wonders know.
Yet ſea, nor earth, nor heauens high, thy eſ-
ſence can containe:
Thou art, haſt bin, and euer ſhalt (I AM)
of might remaine:
Seeing thou art to vs a Father deare of hea-
uenly might,
Giue vs obedience to thy will, and in thy
lawes delight.
Humilitie, with godly feare, heauenly
thoughts diuine;
And whatſoeuer graces elſe may ſigne and
ſeale vs thine.

Moſt glorious, ſacred, ſanctified, acknow-
ledg'd be thy name,
Amongſt vs all thy children deare that doe
profeſſe the ſame:
Although none hallowing we can adde vnto
thy eſſence pure,
Grant that our liues, our thoughts, our
words,

words, thy glory may procure,
Endue vs with ſuch godly zeale thy honour to maintaine,
With reuerence due to vſe thy name, and not in ieaſt or vaine;
Seeing that thy wiſedome, greatneſſe, cleare and piercing eye
Beholds whats done, or thought, both farre and nye,

From ſwearing, lying, and blaſpheming thee,
Good Lord in mercy ſtill deliuer me.
By all we thinke, ſhall doe, or act indeed,
Grant that ſome glory to thy name proceede:
Let not our ſinnes, nor Sathans ſtrong temptation,
Nor our fraile fleſh gaine ſinfull approbation.
Come thou Lord Ieſus quickly: cleanſe and garniſh,
Our ſinfull hearts, and thine kingdome eſtabliſh.

O Sonne of God, ô Lambe pure vndefiled,
The ioy & ſolace which all Saints deſired:
Inflame our hearts, let vs not quench thy Spirit,

Make

Make good to vs what thy owne death did merit. (bought,
God hath ordain'd, and thou haſt dearely
A glorious Kingdome, by vs ſeldome ſought,
Leſt from that Kingdome we excluded be,
O work in vs ſuch works as pleaſeth thee.

Thy will is holy, perfect, right and iuſt;
Our wils peruerſe, poſſeſt with ſinfull luſt.
O grant vs willing hearts for to perfome,
Whatſoeuer thy good will ſhal vs informe.

Our will's peruerſe, corrupted, full of ſin,
No good in act, or thought, we can begin.
If any thing we doe that pleaſe thee may,
It is thy grace that doth direct our way.
O Lord my God, doe thou ſo rule my mind,
That to thy will, my will be ſtill inclin'd:
Let me not thinke, nor will, nor wiſh to doe,
But what thy wil doth wel content therto.

Thy holy words to feed our ſoules, and natures wants ſupply,
For all our baſe vnthankefull hearts, good Lord doe not deny.
Thy bleſſings Lord continue ſtill, and prouidence diuine, And

And when we daily call on thee, ô Lord to
vs incline:
It is not wealth nor ophire gold that can en-
rich our neede,
Nor pleasant dainties that wee take, that
can our bodies feede:
It is thy blessing (mighty Lord) thy strong
protecting arme,
That feeds, defends, thy children deare
from penury and harme.

No desert wild, nor person vile, nor pinching
famine sore,
Shall long oppresse thy children deare, or
quite consume their store.
The Rock, the Rauen, Asses jaw, and eke the
Lyon strong,
Shall comfort yeeld vnto all those that to
thy grace belong.
The little birds, the dainty flowers are fed
and cloth'd most gay,
And euery creature in his kind feeles thee
most kind alway:
But we for whom this vniuerse, & all things
in't were sign'd,
Doe take thy gracious benefits, and proue
to thee vnkind.

For

For ſinfull debts to Iuſtice due, no payment can we make,
Eternall death our payment is, vnleſſe thou mercy take:
Compaſſion Lord haue thou on vs, be thou a Father kind,
And ſeal'd to vs in Chriſt his blood, let vs thy mercie find.
The blind, the lame, the dumb, and they poſſeſt with deuils;
The leaprous ſinfull ſtained ſoules, were cured of their euils.
They ſinned had, thy counſell was, they ſhould not ſinne againe,
O ſoules ſole cleanſer, Sauiour deare, our hearts from ſinne reſtraine.

Small is the wrong thats done to vs in body, goods or name;
By friends, or foes, we them forgiue, good Lord doe thou the ſame:
If comfort any we can yeeld, when they bee in diſtreſſe,
Grant we for thee our loue to them, may willingly expreſſe.
Although our many grieuous ſinnes deſerue thy rageſull ire;

Repenting hearts with mournefull ſoules,
and mercy we deſire.
O let that precious blood of thine, to vs be
of ſuch force,
That nothing from the loue of thee, may
euer vs diuorce.

Withdraw not Lord thy grace from vs,
when ſtrong temptations are,
Leſt groſſe notorious ſhameleſſe ſinnes,
how fraile we be declare:
Make vs ſtrong pillars in thine houſe, thy
name on vs engraue,
That neither Sathan, ſinne, nor hell, of vs
the conqueſt haue.
Though ſometime Sathan ſuffered is to try
thy children all,
Defend them Lord & ſuccour them, when
they on thee ſhall call.
So ſhall the glory be thine owne, the con-
queſt be their gaine,
And Sathan with his engins all, ſhall know
he wrought in vaine.

The more aſſaults the Dragon makes, in con-
ſcience or in mind,
The more that man if conſtant bee, the
ſtrengt

ſtrength of God ſhall finde:
That ſoule that ſacrificed is by ſharpe afflictions knife,
By faithfull ſufferance to the end, doth gaine a Crowne of life:
Moſt mighty and victorious Lord, that haſt the conqueſt gain'd,
Of all the foes of thee and thine, that in the world remaine:
Let no temptations though full ſtrong, a captiue make of me,
But by thy ſtrength and powerfull grace, good Lord deliuer me.

O holy ſacred Trinitie, that art of equall might;
Inſtruſt, direct, inſpire our hearts, to pray to thee aright:
And whatſoeuer may aduance, or glorifie thy name,
By gracious will, and powerfull might, conferre on vs the ſame.

Eternall King, immortall God, all kingdomes are thine owne,
Thy power, wiſedome, and thy might, to vs doth make thee knowne:

All honour, glory, praiſe and laude, be rendered by all men,
Vnto thy ſacred Maieſtie, for euermore,
Amen.

A Morning Meditation.

ALmighty God which haſt me brought,
in ſafety to this preſent day;
Keepe me from ſinne in heart and thought,
and teach me what to doe and ſay:
Proſper me Lord in all my workes,
helpe me with thy continuall grace:
Keepe me from Sathan vile, that lurkes
to wrappe my ſoule in euery place,

Almighty Lord and God of loue,
direct mine heart, and guide my wayes;
Amend my miſſe, my minde remooue
from all that from thy glory ſtrayes;
Thou that of Wiſedome art true ſpring,
and fountaine of felicitie:
Let mercy meere, my prayers bring.
by Faith in Chriſt, to ſight of thee.

Thou which art authour of all peace,

an

and the true louer of concord;
Keepe me from foes, that neuer ceaſe,
to take my life from me ô Lord:
Thy ſeruice is moſt perfect free,
to know thee, 'tis eternall life;
Reach out thy helping hand to mee,
againſt my foes, that gainſt me ſtriue.

O God from whom all good deſires,
from whom all iuſt workes doe proceede;
Whoſe wiſe, great actes, all men admires,
aſſiſt me in the time of neede:
O Lord whoſe power and qualitie,
is ſinners treſpaſſe to forget;
Being tied and bound with chaines of ſinne,
for pitty looſe me, I intreat.

Aſſiſt me in this mortall age,
what change or chance ſo ere befall;
From Sathan, ſinne, and enemies rage,
Lord ſtill defend me from them all:
Almighty God which giu'ſt vs grace,
now in thy name to pray to thee;
And promiſeſt in any place,
when ioynes together two or three.

Thou wilt giue and grant what they requeſt,

now Lord doe thy desires fulfill;
Of vs thy seruants as seeme best,
and most expedient to thy will:
In this world knowledge vs granting,
of thy pure trueth and sanctity;
And after death, let our new being,
be life with thee eternally.

O God that no time doest despise,
the sighing of a contrite heart;
Nor the desires of sinners cries,
in troubles, anguish, griefe and smart:
Assist our prayers in distresse,
and graciously vouchsafe to heare;
When sudden euils vs oppresse,
and subtill crafts of foes vs feare.

Let them, ô Lord be brought to nought,
and by thy goodnesse scattered be;
That so to vs no hurt being brought,
we may giue thankes and praise to thee:
Oh God of mercy we thee pray,
to looke on our infirmities;
And all those euils turne away,
which we deserue continually,

Grant that in troubles, and sickness,

We put our trust and hope in thee;
And serue thee in true holines,
in awefull rueth and sanctitie,
Through Christ the onely aduocate,
and mighty Lord of all mankinde;
That workes Gods loue from wrath and hate,
towards his elect to be most kinde.

Oh God, to whom all hearts are seene,
and hid desires are plainely knowne;
My life reforme, and minde make cleane,
my spirit inspire to be thine owne:
That I may loue thee perfectly,
and magnifie thy holy name;
Through Christ my Sauiour worthily,
and all the world confesse the same.

Lighten my darkenesse Lord I pray thee,
from daily dangers me defend;
Let not flesh, world, nor deuill dismay me,
keepe me both to, and in the end:
Thy mighty hand, and arme protect mee,
thy mercy in Christ be my saluation;
Lord euer let thy word direct mee,
and thy Spirit giue me consolation.

The peace of God which farre exeeeds,

all vnderſtanding of mans wit;
Preſerue my ſoule from wicked deeds,
and gaide my heart to doe whats fit.

A Morning Prayer for a priuate perſon.

ALmighty God and heauenly Father, I make my prayer vnto thee in an acceptable time: calling moſt faithfully and feruently vpon thee, in the name and mediation of my Lord and Sauiour Ieſus Chriſt, thy well beloued Sonne, in whom thou art well pleaſed: truſting that for his ſake, and for the multitude of thy mercies, thou wilt heare me, and grant my petitions may be acceptable in thy ſight, O Lord my ſtrength, and my ſaluation.

Almighty, immortall, and inviſible God; who inhabiteſt eternitie, and dwelleſt in light that none can attaine vnto, whom neuer man ſaw, neither can ſee (as thou art

in

in thy eternall glory with this eye of fleſh and liue;) vnto thee (oh Lord God) doe I proſtrate and direct my ſelfe, moſt humbly confeſſing that I am but duſt and aſhes, not worthy to open my lippes to ſpeake vnto thee, or once with my eyes to looke vp to thy heauens, to behold thy glory in thy wonderfull workes: for (oh Lord) I haue ſinned againſt heauen, and againſt thee, and am not worthy to bee counted or called thy Sonne, being by nature the child of wrath, & a fire-brand of hell, altogether both in body and ſoule: begotten, conceiued and brought foorth in ſinne, and haue euer ſince my firſt originall, liued and continued therein, adding ſinne vnto ſinne, and heaping vp tranſgreſſion, vpon tranſgreſſion, and drinking in iniquitie as the beaſt doth water: ſo that (oh my Lord God) if thou ſhouldeſt but behold mee with thy pure eyes, that can abide no iniquitie;

thou mighteſt not onely puniſh and afflict me with diuers croſſes, with ſundry paines, ſickneſſe and diſeaſes in this mortall life : but (O Lord) thou mighteſt follow and purſue mee with thy ſecret hatred, with thy infinite and eternall diſpleaſure : yea and for euer giue me my part & portion with the wicked reprobates, and damned ſpirits in infernall darkeneſſe. But (oh Lord) though by nature and deſert, hell be my portion; yet thou haſt pleaſed for Chriſt his ſake, in whom alone I beleeue the pardon of all my ſinnes, originall and actuall; of omiſſion, and commiſſion; of ignorance, and knowledge, and of preſumption: in all which kindes I haue mightily offended thee, mine owne conſcience (beſide the teſtimony of thy word) bearing witneſſe, which is greater then if ten thouſands of witneſſes ſhould ſtand vp againſt me: But (ô Lord) for thy Chriſt his ſake that immaculate and vn-

ſpotted

ſpotted Lambe that was once ſacrificed for the Redemption of the whole world, doe away all my ſinnes and offences, and let them not at any time, through Sathans accuſation or aggrauation, ſtand vp againſt me; neither in conſcience in this world to accuſe mee, or in the day of thy ſecond comming to condemne mee; waſh them away (ô Lord) in the precious blood of thy Sonne, and for his ſake bee at peace with mee; Seale vp vnto my ſoule and conſcience this day, and while I am in this life, the aſſured pardon of all my ſinnes; of thought, word and deed. Let thy Spirit dwell in me, and teſtifie vnto, and with my Spirit this day, the aſſurance of my Iuſtification and adoption.

O, Lord ſanctifie and regenerate mee to thy Image, through thy holy Spirit, from whence through *Adams* ſinne, and my owne actuall, I am fallen, & ſhould for euer lye plunged therein, if

thou Lord ſhuldeſt denie to reach foorth vnto mee thy merciſull hand, or thy hand full of mercy, and aboundant kindneſſe in Chriſt.

O Lord, if when we were dead in ſinnes and treſpaſſes, and (inaſmuch as in vs lay) thy moſt malicious enemies, when wee were without God, and without hope in the world, and ſought not after thee, till thou (as to *Adam* in the garden) didſt ſeeke and finde vs out. How much more beeing in Chriſt, and in him ſeeking thee, wilt thou be found of vs, and nigh vnto vs, when wee call vpon thee.

O Lord thou haſt promiſed, that if wee aske wee ſhall haue, if we ſeeke we ſhall finde, if wee knocke it ſhall bee opened vnto vs; wherefore I beſeech thee pardon my weake Faith, O Lord, encreaſe in me godly ſorrow, for all my offences paſt and preſent, ô let mee ſorrow that I cannot ſorrow

row according to the height and multitude of my tranſgreſſions: Lord make mee to know my ſins, not onely open, but ſecret, not in the higheſt, but euen in the loweſt degree: and breed in me a perfect hatred of them, not in reſpect of puniſhment temporall, or eternall, but in filiall feare and godly affection: grant for thy Chriſt his ſake, that I may hate and deteſt them, and my ſelfe in them and for them.

And to this end (Lord) open mine eyes, that in the hearing and reading of thy word, as the linely and moſt effectuall meanes, I may obtaine the aſſurance of thy loue and fauour, and let it be that to mee, which it is in it ſelfe, thy ſtrong power and mighty arme to my ſaluation.

Let it be vnto mee the ſweete fauour of life vnto life, and not at any time through my vnworthineſſe, the fauour of death vnto death; Good Lord hereby create in

in me a cleane heart, and renew a right Spirit within mee, that I may delight in thy word, aboue gold, aboue much fine gold; yea, aboue thousands of gold and siluer, let thy word bee a continuall light vnto my pathe, and a daily lanterne vnto my feet; ô let me not stand at a stay in grace, nor in any measure of gift of grace; much lesse decline or goe backe in any grace or gift of grace: but grant that I may in the vse of all holy meanes goe on in grace, till I come vnto a perfect man in Christ Iesus.

Lord keepe me this day, that I may not like *Lots* wife looke back again, or like the vnthankful Israelites, esteeme the homely fare of Egypt, (of this world of things of this life) aboue the heauenly Manna (thy word the only true food of life.) But like *Abraham* & the rich Marchant, leaue & sell all that this world can affoord, to attaine the Kingdome of heauen, vnto which thou hast called mee, by faith in Christ,

Chriſt, at this day, and for euer.

Hauing begd theſe graces, I returne vnto thee humble thanks for all thy benefits that I haue receiued; not onely before, but ſince my being, as for my election before time, and for my vocation in time, from whence haue followed my iuſtification, and ſome meaſure of ſanctification in this life, and my aſſured hope of glorification in the life to come.

For theſe ineſtimable bleſſings, which no minde can conceiue, nor tongue expreſſe, I returne vnto thee, all ſuch poſſible praiſe and hearty thankes as my vnderſtanding can conceiue: beſeeching thee that I may this day, & all the dayes of my life, walke worthy of all theſe thy mercies. O Lord I thanke thee for theſe other inferiour teſtimonies of thy loue, which thou haſt made more common with the vniuſt, then with the iuſt; I thanke thee ô Father that thou haſt ſhared mee out ſo great

great a portion, euen beyond many of thy Saints & ſeruants; Lord grant that while thou continueſt the truſt of them in my hands (for they are thy talents and not mine) I may ſoberly vſe them to thy glory, and to mine owne comfort, and the comfort of the Saints.

O Lord grant I may abound in charitie to all of all ſorts, that I ſhall behold to ſtand in neede of my helpe: but eſpecially to the houſhold of Faith: and grant that I may giue no reliefe in worldly oſtentation, or vaine glory, to bee ſeene or talked of, of men, but in an vpright heart & good conſcience vnto thee. And all this I beſeech thee to grant, for Ieſus Chriſt his ſake my onely Lord and Sauiour.

Laſt of all, I beſeech thee as a feeling member of thy holy Church militant, howſoeuer, or whereſoeuer diſperſed, ſcattered, or afflicted; for all thine that ſuffer any kinde

kinde of ſorrow, neede, ſickneſſe, or any other aduerſitie in ſoule, or body, by ſea or land: but eſpecially for all thine that ſuffer bonds, chaines or impriſonments, (with *Ioſeph*) for righteouſneſſe ſake, mittigate all their paines and troubles, and giue them Faith and patience in all their ſeueral diſtreſſes as may bee moſt for thine owne glory and their comforts; through Chriſt our Mediator and Redeemer. To thee ô Father, Sonne, and holy Ghoſt, the eternall and moſt bleſſed Trinitie, bee rendred all praiſe and glory, not onely by all men in generall, but by me in ſpeciall, with thy holy Church, this day and for euermore, Amen, Amen.

A particular confeſſion of a ſorrowfull ſinner.

MOſt mighty, and all-knowing Lord, *true ſpring of conſolation*;

I doe confesse with heart and voyce,
thou art my preseruation:
I haue offended grieuously,
by my transgressions done against thee;
And haue drawne downe a weight on mee,
of thy great Iudgements willfully.

Vnder which burden cannot I,
but faint and fall in Wofull sort;
Vnlesse thy hand and thy mercy,
through Iesus Christ doe me support:
Thou knowest good Father I am weake,
and cannot beare thy heauy Ire;
Not knowing what to doe or speake,
or how to escape my sinfull hire.

Vnlesse thou point me out the way,
with thy Wise Spirit me directing;
Vnto my foe, I am made a pray,
were not thy power me protecting:
Not euery one that heares thy word,
can vnderstand thy wisedome great;
Nor euery one that cries, Lord, Lord,
shall enter in at heauens gate.

Who is not led by better line,
then doth proceed from flesh and blood;

Erres from the trueth and doeth decline,
from right to Wrong, to ill from good:
Whoſe end is death, though for a time,
ſeemes ſweete to pleaſe the outward man;
Thats nothing elſe, but durt and ſlyme,
or like a puffe, in length a ſpan.

As honour, riches, friends and health,
Preferment, life, and Worlds delight;
Eſteeming theſe true happy wealth,
but the true bliſſe is out of ſight:
They thinke that ſicknes, powerty,
impriſonment and enemies fell;
And worldly creſſes verely,
are gates and entrance into hell.

So fooliſh and ſo ignorant,
are thoſe thou guid'ſt not in thy way;
Mong'ſt whom euen I, through Wiſdomes Want,
haue bin miſled vntill this day:
But hauing found the truth by triall,
that earthly ioyes are tranſitory;
When they me tempt I make deniall,
and onely ſeeke the eternall glory.

Now I diſclaime all confidence,
in honour, health, in wealth or feature;

In

In wit or worldly Sapience,
or yet in any earthly creature.
And Lord I here doe dedicate,
all thou haſt giuen me to thine honour;
My ſelfe I wholly conſecrate,
to march and fight vnder thy banner.

And now I bid theſe toyes adue,
that onely pleaſe my fleſh and ſences:
Becauſe they all are moſt vntrue,
and ſtill doe cauſe ſo great offences:
Becauſe their glorious bounty fades,
and leaues nought but deformities;
Becauſe they are nought elſe but ſhades,
and bring forth groſſe enormities.

Becauſe they are moſt falſe and fickle,
becauſe they are indeed hels fewell;
Becauſe their roſe hath many a prickle,
becauſe their ſlauery is moſt cruell:
Becauſe they are not firme and ſtable,
becauſe they are profane, not holy;
Becauſe they are but as a fable,
becauſe they are but ſottiſh folly.

Becauſe my ſoule they coll and kill,
becauſe they giue me Iudas *kiſſe;*

Becau

Becauſe my good they ſpot and ſpill,
and draw me from mine heauenly wiſh:
Becauſe like ſwords they wound my ſoule,
becauſe like Serpents they doe ſting mee;
Becauſe my conſcience doth controule,
and ſaith to hell gates they will bring mee.

Becauſe they doe beſot my ſenſes,
becauſe they dull my Spirits quicknes;
Becauſe they cauſe ſo great expenſes,
becauſe they cauſe my ſad ſoules ſicknes:
Becauſe all vertue hindered is,
by this vile worlds accurſed pleaſure;
Becauſe it will bereaue of bliſſe,
and of that bleſſed heauenly treaſure.

And therefore earth and world farewell,
adue fond fancies flattering fauours;
Your ioyes are toyes, your heauen is hell,
I hate your poyſon'd taſt and ſauours:
And thou that art life of my life,
ſoule of my ſoule, ô Ieſus Chriſt,
Poynt downe the period of worlds ſtrife,
thou art the Prophet, Prince, and Prieſt,

That wenteſt vp to prepare that place,
aboue Sunne, Moone, and Planets ſeauen;

O ſaue me by thy ſauing grace,
and bring me to that higheſt heauen:
Where are ſuch ioyes cæleſtiall,
as cannot be expreſt by pen;
Bring me from things terreſtriall,
to raigne With thee for aye, Amen.

A Prayer vnto Almighty God to prepare and diſpoſe our hearts rightly, vnto Prayer.

O Louing God and Father deare,
I humbly thee beſeech and pray;
For Ieſus ſake my prayers heare,
and harken What my ſoule ſhall ſay:
My heart, and thoughts Lord ſanctifie,
thine holy Spirit inſpire within me;
Me from corruptions mundifie,
and let thy louing mercies win me,

O let me aske and haue of thee,
let me by Faith my ſuite obtaine;
Thy louing fauour ſhew to me,
all other fauour is but vaine:
Reſtraine my vaine imaginations,
preuent by Grace Sathans intruſions;

Let him not taint my cogitations,
nor blind mine eyes with vaine illusions.

Which are the enticements and the baites,
of that great ghostly enemy;
That still for Worldlings seekes and waites,
within which rancke, poore wretch am I:
But as my mouth and lippes haue sayd,
words of a faithfull seruant true;
So let my soule of Christ craue ayd,
with inward spirit to liue anewe.

For now my poore soule is afraid,
and time misspent alas I rue;
To thee I runne imploring aid,
within me doe thy Spirit renue:
O Lord I see the bloody wounds,
of thy sweete Sonne my Sauiour;
I see thy mercies there abounds,
and promised by thy fauour.

And therefore I, by sinfull deedes,
that earst liu'd careleſſe in despaire;
Doe flye vnto those Wounds that bleedes,
and plucke downe grace by force of prayer:
Oh in that grace grant me to liue,
and in that grace grant me to die,

And

looke pag: 31.

rit of pride, and moſt fauourably enrich mee with the treaſure of thy humilitie, remooue from mee ô my Sauior, the fury, and diſtemperance of choller, and graciouſly arme me with the ſhield of patience. O my Creator roote out of me all rancor and malice, and endue me with gentlenes and meeknes, beſtow vpon mee a perfect faith, a right hope, and conſtant loue.

Preſerue me, ô Lord, from all vanitie, inconſtancy of minde, wauering of heart, ſcoffing and contemptuous ſpeaking, reproches, tauntes and ſlanders againſt my neighbour, buſie curioſitie, hunger of riches, extortion, ambition, vaine-glory, from the vice of hypocriſie, the poyſon of flatterry, contempt of the weake, oppreſſion of the poore, from greedy auarice, cankered enuy, deadly blaſphemy.

Deliuer me, ô Lord, from raſh boldneſſe, contumacy, froward-

neſſe,

looke pag: 3

And when I die, Lord grace me giue,
to raigne with thee perpetuallie.

A Prayer for Christian vertues.

OH my Lord God, grant that with a sincere heart I may desire thee, and in desyring, seeke thee, and in seeking find thee, and when I haue found thee, grant that I may constantly loue thee: and not returne to that filthinesse of sinne, for which thou hatest me, and I become odious & loathsome in thy presence, that thou art constrained to withdraw thy gracious countenance from beholding so great impuritie. Giue me ô my Lord God a repentant heart, a contrite Spirit, eyes flowing with fountaines of penitent teares: quench in me all the concupiscense of the flesh, and kindle in me the fire of thy loue. Oh my Redeemer take from me the Spirit

Looke pag: 30.

neſſe, idleneſſe, negligence, ſloath, dulneſſe of wit, blindnes of heart, obſtinacy of minde, ſauage conditions, contempt of good things, the abandoning of wholeſome counſell, offence of the tongue, rapine of the poore, malicious and falſe accuſation againſt the innocent, violence againſt the impotent, neglect of inferiours, cruelty towards my family, impietie and infidelitie towards them that repoſe truſt in me, and from vniuſt and rigorous dealing with all men.

O my God, my merciſull God, I beſeech thee in thy beloued Sonne, bleſſe me with the workes of mercy and zeale of godlineſſe, to ſuffer with the affliсted, to miniſter to the needy, to ſuccour the miſerable, to counſell them that go aſtray, to comfort the ſorrowfull, to releeue the oppreſſed, to nouriſh the poore, to cheriſh and comfort ſuch as mourne, to forgiue my debtors, to pardon them

that

that trepaſſe againſt mee, to loue them that hate mee, to render good for euill, to deſpiſe none, but to honour them, to imitate the good, to beware of euill things, and euill vngodly ſocietie, to eſchew vice, and to embrace vertue; in aduerſitie patience, humbleneſſe in proſperitie, to guard the doore of my mouth, to watch the enemies that compaſſe my lippes, to deſpiſe worldly things, and earneſtly to thirſt after the heauenly.

O Lord my God, bleſſed be thy name for euer: diſpoſe my heart, open my lippes, and guide mee by thy holy Spirit, to a true acknowledgement of all my ſinnes, and an eternall deteſtation, renouncing and forſaking of them, that my prayers may bee heard of thee, in the name, and for the name of thy Sonne Ieſus Chriſt. To whom with thee and the moſt holy Spirit, three ſacred perſons, one mighty and immortall God, bee

aſcribed, attributed and giuen, all
praiſe, all thankes, all honour and
glory this day and for euermore.
Amen, Amen.

A generall confeſſion of ſinnes.

OMnipotent, and gracious Father,
I from thy Wayes haue ſtray'd and err'd
Like a loſt ſheepe, and followed rather,
mine hearts deuiſes and prefer'd:
My fooliſh fancies, fond deſires,
and broke the lawes ſet downe by thee;
I haue not done What thou requires,
but done thoſe things that ſhould not be.

No health in mee, but thou, ô God,
haue mercy on me ſinfull wretch;
Spare me, oh ſpare me, hold thy rod,
that to offenders thou doeſt ſtretch:
I doe confeſſe my faults, reſtore mee,
I doe repent, (for Ieſus ſake;)
That promiſe euer is before thee,
which thou in Chriſt to God didſt make,

And grant for his ſake liue I may,
a godly, right, and ſober life;
To thy names glory, ſtill for aye,
poſſeſſing heauen Where is no ſtrife:
All laude, and praiſe be to thy name,
for euer and euer now and then;
To whom all nations ſing With fame,
ſweete Pſalmes of ioy, Amen, Amen.

A Morning Meditation.

I Laid me downe to reſt and ſlept,
and in the moring roſe againe;
God me ſuſtain'd and ſafely kept,
and by his grace did me maintaine:
His Angels pitcht me round about,
ſleeping and waking keeping me;
Both comming in and going out,
they guard me with ſecuritie.

Lord heare my voyce in morning bright,
when I my prayers doe direct;
And waite till thou the God of light,
doe heare and helpe me With effect:
O Father full of power and might,
mercy and loue. How dare I caſt?

Mine eyes vnto thy heauenly light;
if thou remember my ſinnes paſt.

How can I thinke or hope for good,
on me below to come from highe;
Hauing ſo much thy lawes withſtood,
and ſinn'd againſt thy Maieſtie:
Thou in thy power and knowledge deepe,
Lord ſees the wicked wayes of mine;
Whether in ſinne I Wake or ſleepe,
It is not hidden from thine eyne.

My vaine corrupt and euill deedes,
my imperfections more and more;
My daily ſinnes, by which it breedes,
thine anger worſe then was before:
Thy iudgements I might iuſtly feare,
If thou ſhouldeſt note Whats done amiſſe;
Thou might'ſt in torture be ſeuere,
yet giu'ſt thou reſt, and peace, and bliſſe.

And haſt raiſed me vp by thy hand,
for onely thou preſerueſt mee;
And me defendſt by ſea and land,
awake, or ſleepe (I ſeruing thee:)
Whether I walke, worke, eate, or drinke,
or What ere elſe, doe what I will;

Thou bleſſeſt all that I can thinke,
without thy bleſſings all were ill.

For I a creature weake and faint,
ſubiect to dangers that are riſe;
And cloſely worke my ſoule to taint,
in this corrupt and euill life:
I lye alas in night and blindnes,
and haue no watch me to defend;
Yet am preſerued by thy kindnes,
from them that ill to me intend,

Whoſe owliſh eyes doe ſhunne the light,
who lay their traps and ſnares in darke;
But thou defend'ſt me with thy might,
and with bright eyes their worke doſt marke:
Thou deare kinde Father full of loue,
regard'ſt thy weake and little ones;
Thy many mercies doe thee moeue,
to hearken to their ſighes and mones.

O gracious God I giue thee thankes,
for all thy mercies manifold;
Saue me from all the plots and prankes,
of ſinne, and of that Serpent old:
Forgiue me mine offences Lord,
let true repentance make me right,

An humbled heart, and life reform'd,
I know are pleasing in thy sight.

I am inclin'd to vanitie,
to fall into one sinne or other;
No day nor houre from sinne scape I,
since first conceiu'd in wombe of mother:
With cruell foes I am beset,
corruptions in me daily fight;
They labour sore thy grace to let,
and make me loathsome in thy sight.

Wresting my Will and setled minde,
from true sinceritie to sinne;
From good desires to be inclin'de,
to deepe despaire, and die therein:
To make me trust in blandishment,
of wicked world my soule deceiuing,
And in my soules sad languishment.
of comforts all my soule bereauing.

I flye vnto the sanctuary,
of thy deare care and prouidence;
Assured I shall not miscarry,
When I depend on thy defence:
Keepe me therefore ô King of Kings,
as precious apple of thine eye,

This day me ſhrowd vnder thy wings,
from ſinne and Sathaus tirannie.

Teach me the truth, me knowledge giue,
and wiſedome with all humblene ſſe;
Obedience, Zeale, and Faith; relieue
my ſoule with hope in all diſtre ſſe:
Change me from ſinne to ſanctitie,
from the nights darkenes vnto light,
Let my cold zeale moſt ardent bee;
to ſerue the Lord both day and night.

Teach me iuſtly to execute,
my outward callings; giue ſucce ſſe,
And happy iſſue to my ſuite,
and all my lawfull labours bleſſe:
Giue meanes with trueth and equitie,
to me and mine with godly care;
In heart and minde true pietie,
and all things elſe that needfull are.

And let thy holy Spirit ſo nouriſh,
and gouerne me that more and more;
I may encreaſe beare fruite and flouriſh,
in godline ſſe and goodnes ſtore:
Vntill thou ſhalt cut off this life,
that is corrupt with deadly ſinne;

And by Christs merits end the strife,
of mortall warres my soule lives in.

And draw me then with cordes of loue,
to thee, and to thy kingdome;
The new Ierusalem aboue,
where thou alone bear'st rule dome:
And grant that I, may reigne with thee,
with Christ and thine elect;
Sweete Father for thy mercies sake,
doe neuer me reiect. Amen.

A Morning Prayer to be said With a whole Family.

MOst Mighty God, the Creator and Father of euery liuing thing, both in heauen, and in earth, the wonderfull preseruer, and constant vpholder of all things visible, and inuisible; not onely in the dayes of our forefathers, but in these our times. Wee thy poore sinfull seruants, doe this morning prostrate and deiect our selues, in soule and body,

body, ſorrowfully confeſſing vnto thee, againſt our ſelues, that wee are ſo loden with daily tranſgreſſions, that we know not, but with infinite ſhame, how to lift vp our heads and eyes towards thee, or once to open our mouths to ſpeake vnto thee: for when wee remember how in the morning of this world, in the firſt beginning of mankind, thou didſt make him after thine own Image, a glorious creature, and planted him in the Garden of *Eden*, where hee wanted nothing, but was filled with ioy and happy contentment.

But he deſpiſed thy holy Commandement, aduenturing to doe that which thou hadſt forbidden: whereby thou waſt ſo diſpleaſed with him, that immediately didſt banish him and our graudmother *Euah*, with all vs their miſerable poſteritie then in their loynes, and vnto this day iſſuing and proceeding foorth, into perpetuall

blindneſſe and ignorance of thee, and ſhould ſo for euer haue remained from generation to generation, if wee did not beleeue in thy holy word and Goſpell; in which is contained the happy and ioyfull tydings of thy euerlaſting loue renewed vnto vs: as that in his ſeede all nations ſhould bee bleſſed, meaning by his ſeede, the promiſed *Meſſiah*, which our firſt parents then beleeued in, for themſelues, and ſo inſtructed vs their following poſteritie for euer to doe the like.

Wherefore, ô Lord, wee beleeuing in thy word (our *Meſſiah*) who in theſe latter dayes, hath taken our fleſh, and in that nature, by which thou waſt moſt mightily offended, hath againe reconciled vs vnto thee, and thee vnto vs, by paying that price of our Redemption, euen his moſt precious death & blood; by vertue of which we firſt entreat thee, to pardonour originall ſins, and all other

offences

offences which in knowledge againſt the motions of thy holy Spirit, and checkes of our owne conſciences, accuſing vs for the leaſt thing that wee haue at any time done amiſſe, or haue daily from the beginning of our manhood, vnto this preſent done againſt thee, euen thisweeke, this laſt day, this night, and this morning ſince wee aroſe; yea, euen now in this inſtant, while we are ſpeaking vnto thee.

O Lord, for Chriſt his ſake, pardon all our offences of diſhoneſty againſt our neighbours with whom wee liue, and conuerſe in this life. O keepe vs this day moſt ſweete Sauiour, from that odious and common ſinne of lying, directly, or indirectly, from ſwearing, & chaſing raſhly, vainely or irreuerently, in, or againſt thy moſt holy name. And keepe vs from all manner of diſhoneſty, with our bodies, with our tongues, with our eyes, with our hands,

hands, and with our feete, vnto which wee are ſo exceeding prone. And that becauſe we are thy temples, and members one of another, and of thy Sonne Chriſt eſpecially.

And for our helpe herein, giue vs grace, that we may euery one, ſeriouſly apply, and diligently minde the things thou haſt this day appointed vs to doe in our ſeuerall rankes and callings: as we are either fathers, maſters, children or ſeruants, that we may both gouerne and obey, as becommeth thy children and ſeruants, which feare thy holy name; and giue vs grace that wee may this day, and all the dayes of our life, perſeuere in the faith, and feare of thee, and of thy Sonne Ieſus, our moſt louing and bleſſed Sauiour.

And grant moſt louing Father, that as we haue begunne in him; ſo whereſoeuer we are, at the laſt we may finiſh our mortall race in him,

him, and change this life vnto his glory and our owne eternall comforts.

Now hauing continued our accuſtomed ſuites for ſpirituall bleſſings and graces, we returne vnto thee moſt humble and hearty thankes for all thoſe fauours, which as aſſurances of all thy loue, thou haſt giuen euery one of vs here preſent: as in our birthes into this preſent world, thou didſt ſafely bring vs, through the ſtraight gates of nature (which like *Herod* in the act of birth, threatneth nothing but preſent death; & in infancy, childhood and youth, conſidering our weakenes and wildnes, might haue befallen vnto vs many miſchances of deadly wrdes in our bodies: ſo ſince we came to manhood, thou haſt kept vs from the ſame dangers, a thouſand manner of wayes, for which we thanke thee. O Lord we thanke thee alſo for our daily bread, and continuall cloathing, that

that through thy bleſsing doeth daily comfort vs in this preſent life : for thee, and for a thouſand more, of which we haue continuall experience both in body and ſoule, wee are bound to continue and conclude theſe our prayers, thanke-giuing and morning ſacrifice vnto thee, for our ſelues, and thy holy Church, as thy Sonne our Sauiour hath taught vs, ſaying. *Our Father which art in heaue, &c.* To thee the Father, the Son, and the holy Ghoſt, bee giuen all honour and glory by vs and all thine this day, and for euermore. Amen, Amen.

Be mercifull, ô Father, of all mercies to thy Church vniuerſall, diſperſed throughout the whole world, and grant that all they that doe confeſſe thy name, may agree in the truth of thy holy word, & liue in godly concord and vnitie. More eſpecially good Lord, bee mercifull to all ſuch as bee vnder perſecution, for the teſti-

teſtimony of a good conſcience, and the profeſsion of the Goſpell of thy Sonne our Sauiour Ieſus Chriſt.

Defend and ſaue, ô Lord, thoſe ſilly ſoules, which as ſheepe are appointed to the ſhambles and ſlaughter, and repreſſe the rage and tyranny of ſuch as are bent to blood-ſhed, and minde nothing but murthering thy Saints and children: be mercifull to this ſinfull kingdome wherein wee liue, and be good and gracious to thine annoynted, *Charles* our moſt gracious King: bleſſe the honourable Counſell, the Reuerend Clergie, the Nobilitie, and Cominaltie of this Land; and alſo bleſſe vs a portion of thine inheritance, the which our Lord Ieſus Chriſt was contented to redeeme with his moſt precious blood, the alone mediator of all mercies, to whom with thee and the holy Ghoſt bee all honour and glory for and euer. Amen. Amen.

Pre

Precepts of duty.

High mighty God of righteousnes,
in Wrath a dread consuming fire;
Thou didst in perfect happinesse,
make man that did 'gainst thee conspire:
And breake thy lawes with all despight,
when thou hadst made him pure and holy;
Plac'd him in garden of delight,
so great and wicked was his folly.

That hauing leaue to take or leaue,
to chuse, refuse, or vse at pleasure;
He did himselfe by sinne deceiue,
of that diuine surpassing treasure:
And by his mutabilitie,
(regardlesse of thy sacred lawes;)
He brought in instabilitie,
lost his free-will by breach of lawes.

Thou God of Iustice must doe right,
man Wanting grace, With want of grace;
By grace substraction didst requite,
and banish him that blessed place:
By meanes of Which we are inclin'd,
from thy behestes to run astray;

Our

Our tongue, our heart, our ſoule, our mind,
by ſinne is carried cleane away.

Thou haſt vs Lord by grace elected,
and thy free mercy) to inherit
Thy bliſſe, (if thy bliſſe be reſpected)
and ſeal'd vs with thy holy ſpirit:
Thou madeſt vs free by thy Sonnes blood,
to th'end thou mayeſt be glorifi'd;
In ſoules and bodies for our good,
his paſſion hath vs purifi'd.

Thou freedſt vs to that end we might,
ſerue thee in holy righteouſnes;
Thou gaueſt thy Sonne, and he vs bought,
from thraldome of our ſinfulnes:
Thou would'ſt he ſhould for all men die,
to make him liue in thine elect;
And they in him to fructifie,
and with his graces haſt them deckt.

By grace, and holy inſpiration,
rebellious nature ſeek'ſt to tame;
With precepts for inſtruction,
and lean'ſt vs lawes in thine owne name;
The ready way of ſeruing thee,
and profit to our neighbours bring;

And louing thee moſt zealouſly,
Who art our Father, Lord and King.

Though by thy Goſpell We be free,
from lawes their ſting and puniſhment;
Yet rules of life and pietie,
thou haſt precrib'd and to vs lent:
Thereby to manage all our deeds,
and guide vs leſt We ſtep aWrie;
Obſeruing careſull as We needs,
how Well to liue, and well to die.

Theſe laWes thou writ'ſt in Table tWo,
with the pure finger of thine hand;
Deliuering them Moſes *vnto,*
that We thy Will might vnderſtand:
The firſt containeth precepts foure,
Of precepts due vnto thy feare;
The ſecond ſixe Commanrements more,
of loue we ſhould to neighbours beare.

The ſumme and ſubſtance of them all,
and that fulfilleth euery part,
Is thee to loue, on thee to call,
with all our ſoule, might, mind, and heart:
To other men (eſpecially,)
thine houſhold that are firme in faith;

As to our ſelues to giue ſupply;
with all our helpe as Scripture ſaith.

But we are weake, the caſe thus ſtands,
In this fraile mortall life of ours;
No man can keepe theſe thy commands,
but breakes them at all times and houres:
Yet thou thy children oft doeſt Will,
themſelues to comfort hopefully;
There is left for them ſome meaſure ſtill,
to come to thee regardfully.

Namely when they doe bend their ſtrength,
(daily preuented by thy Spirit)
And ſtand in hope to attaine at length,
(What now they Want by Chriſt his merit:
Walking and daily going one;
by ſteppes thereof to Paradiſe;
Praiſing and lauding thee alone,
bewailing their infirmities.

The faithfull know all and beleeue,
With thee our father mercy is;
Thou with thy Sonne doeſt all things giue,
how can we then of mercy miſſe:
Therefore my God now giue to me,
all that thou giueſt to thine elect;

Of thine eternall clemency,
good Lord doe not my ſoule reiect.

Illuminate my knowledge darke,
poſſeſſe my heart with perfect loue;
What's done amiſſe, Lord doe not marke,
the guilt of ſinne from me remoue:
That I moſt conſtantly may walke,
the ſteppes and pathes of thy iuſt lawes;
And of thy goodneſſe daily talke,
with feare end loue and all applauſe.

To thee I Wholly owe my ſelfe,
for thou haſt Lord created mee;
And bought me not with Worldly pelfe,
but by thy Sonne haſt made me free:
Whence I doe alſo learne to loue,
all men in thee and for thy ſake;
Who beare thy Image from aboue,
and vnto thee themſelues betake.

O let me thus thy fauours find,
and peace of conſcience vnderſtand;
Thy bleſſings and thy mercies kind,
protected ſtill by thy right hand:
That fill'd my dayes, I leaue this life,
to take a life eternally;

Wher

Where Angels ſing continually,
all glory be to God on high. Amen,

A Morning Prayer,

O Bleſſed Lord God, great in power, fearefull in iudgement, and rich in mercy: which bindeſt and no man looſeth, and looſeſt & no man bindeth, I yeeld thee moſt humble and hearty thankes, for that of thy fatherly goodneſſe thou haſt vouchſafed me this laſt nights ſleepe in peace and reſt: and againe looſing the bonds wherewith I was tied, haſt giuen me power to ſee this morning light. Now, ô Lord, I beſeech thee, powre vpon mee this day the heauenly dew of thy comfortable bleſſing, that through the operation of thy gracious beames I that am a poore tree, weake and barren in my ſelfe, may bud forth and beare the fruits of true faith in my life and conuerſation. Continue

tinue this goodneſſe and mercy towards mee, and by thy power raiſe mé from the deepe ſleepe of all vnrighteouſneſſe, diſcharge me from the workes of darkeneſſe, and cloath me with the armour of light, that I may walke honeſtly, as in the day; and liue ſoberly, righteouſly, and godly in this preſent world.

Grant me, ô Lōrd, true vnderſtanding and knowledge of thy word, which is the glaſſe of thy will. Increaſe in me all godly deſires, together with true contrition of heart, that I may vnfainedly deſpiſe the pleaſures of this world, & with hearty repentance be conuerted vnto thee: ſend thy holy Angel to guide me and keep me in all my wayes, and proſper the worke of my hands that I neuer faile in my vocation to do ſome good to all men, and eſchew if it be poſsible all euill.

O Lord, I beſeech thee, preſerue and keepe my ſenſes

and soũd, that I be neither corrupted by prosperity, nor deiected by aduersitie; nor be too fearefull of thy Iudgements, or too bould on thy mercies. But grant me grace ô mercifull Lord, that I may apprehend all that comes from thee with a religious heart, and contented minde.

O blessed Lord Iesus Christ, blessed bee thy name for our redemption, great was thy loue, sore was thy passion, print in our mindes we beseech thee the continuall memory thereof, that wee may love thee which so louedst vs, and euermore praise thee that hast bought vs at so deare a price. Reiect not our prayers which we offer to bee presented to thy Father, but mercifully helpe vs and heale all our infirmities, encrease our Faith and teach vs obedience, forgiue vs our offences, and hide vs in thy wounds from thy fathers iust wrath: make good thy promises vnto vs for the world

to

to come and enable vs with thy grace for the performance of all thy Commandements : prosper ô Lord, the workes of our hands, and bring vs safe to the end of this day for thy truth, and for thy names sake. Amen, Amen.

An Euening Meditation.

I Lay me downe to sleepe in peace,
for thou Lord onely makest me dwell
In safety With great quietnes,
and doest ill dreames from me expell :
My body to enormities.
is subiect without rest and sleepe ;
Because of mine infirmities,
my life and health it cannot keepe.

Good Father all sufficient,
my louing God I yeeld thee praise ;
For this dayes blessings to me sent,
and guiding me in all my wayes :
In that thou hast this day now past,
me strongly guarded with thy hands ;

With loue refreſht me, firſt and laſt,
with mercies more then ſea-ſhore ſands.

That haſt me brought to this dayes end,
blacke night and darkenes drawing neare,
Wherein all creatures reſt attend,
and lay them downe till day appeare:
I finding my debility,
poore creature, run to the diuine;
O ſtrength mine imbecility,
and aide this ſoule and body mine.

Thou haſt me made of matter groſſe,
and brittle ſubſtance out of clay;
Which ſtill is ſubiect to the croſſe,
a tennis ball for worldlings play:
He wanting comfort cannot liue,
after much ſorrow and great griefe;
Therefore I doe my body giue,
and ſoule to thee, Lord grant reliefe.

O Lord I doe thee humbly pray,
as thou art fountaine of all reſt;
Bee thou my ſuccour, helpe and ſtay,
let me by thee this night be bleſt:
Conſider me in my weakeneſſe,
and let my carefull eyes behold;

My miſeries and my diſtreſſe,
to cry for mercy make me bold.

And ſince 'tis time that night now brings,
the bodies reſt and quiet ſleepe ;
O ſhadow me vnder thy wings,
let thy protection ſafe me keepe :
Looke ouer me with Watchfull eyes,
When this corrupted fleſh of mine ;
In ſlumbring ſleepe and dulneſſe lyes,
depriu'd of ſenſe with cloſed eyne.

Vnable my poore ſelfe to ſaue,
from dangers of the darkeſome night ;
Keepe me, my bed elſe is my graue,
and I ſhall neuer ſee the light :
Lord thou that onely mak'ſt me dwell,
and in ſure ſafety to abide ;
(Thou watcheſt ouer Iſrael)
Watch ouer me, be by my ſide.

Thou art my Caſtle and my Fort,
my ſword, my buckler and defence ;
My rocke, my refuge and comfort,
ſaue me from force and violence :
Alas without thee what am I?
a beaſt that rightly nothing knowes ;

A ſenſeles blocke, ſillie flie,
that no good doe, nor no good ſhowes.

Thy louing fauour Lord extend,
ouer the houſe wherein I reſt;
My bed With Angels Lord defend,
and ſoule and body by thee be bleſt:
Oh, lay me doWne in reſt and peace,
in reſt and peace ô let me riſe;
In reſt and peace, ô giue ſome eaſe,
from torments, troubles, teares und cries.

Let not the ſleights of ſinne deceiue,
nor Wicked practiſe ouertake me;
Let nothing me of hope bereaue,
oh doe not thou (though all) forſake me:
Lord I am poore, oh make me rich,
With thoſe great riches of thy bleſſing;
My ſoule, my ſoule is blacke as pitch,
let pardon followe my confeſſing.

In hope of this I lay me doWne,
depending on thy prouidence;
I care not if the world doe froWne,
for I am ſafe by thy defence:
Lord let it be, for I am thine,
my reſt make ſweete and comfortable;

To thee I doe my ſelfe reſigne, (ble.
Lord grant all this, for thou art a-

An Euening Prayer, for a priuate perſon.

O Moſt holy Father, and my moſt gracious God which giueſt vnto all men, the cheerefull light of the day, that in thine aſſiſtance they may follow their honeſt vocations; and likewiſe ſendeſt the ſilent nights, that then they may reſt their wearied limbs, and buſied mindes, and ſo returne their due thankes for thy goodneſſe: I ſinfull creature adore and praiſe thee for the totall ſumme of all thy mercies, whereof I haue beene this day partaker.

O Lord I am vile, looke not vpon mine vnworthineſſe, folly, and wickedneſſe: but appeaſe thy anger iuſtly conceiued againſt me, and forgiue what hath beene amiſſe in me this day, or at any other

ther time, euen for his ſake who is thy well beloued Sonne, and my deare Aduocate.

Roote vp ô Lord, the thornes of mine euill inclination, and affections, and in their places make the fruits of vertue to ſpring: inflame my heart with the deſire of heauenly loue, that I may loue obedience to thy Gommandements with zeale as hot as fire, louing thee aboue all things, and my neighbour as my ſelfe.

Giue me grace ô Lord, to ſerue thee in true faith, feare, and holineſſe, all the dayes of my life, and to ouercome my mortall enemies, the deſires of the world, the pleaſures of the fleſh, and the ſuggeſtions of the wicked Spirit, remembring my promiſe made to thee in Baptiſme, for the performance whereof I depend onely vpon thy holy Spirit.

O God of glorious light, let thine Angels pitch their tents round about this houſe, for our

defence now in the time of this darkeneſſe, and grant that this nights ſleepe may bee quiet vnto mee without griefe or trouble, preſerue me and mine both in body and ſoule from all dangers, and offences, which may come either by fooliſh dreames, noyſome ſpirits, or vncleanneſſe of corrupt nature; waken me againe, ô Lord, in due time, and let me behold the light of the next day to my comfort, prepare my heart and minde to thy ſeruice euery day in all trueth and ſinceritie, that when I haue runne the race of this life, thou mayeſt pleaſe to call mee to be partaker of a better. Comfort mee, ô Lord, in all thoſe things wherein I haue beene any wayes diſmayed this day: take not thy holy ſpirit from me, but continue the motions thereof in my heart, that when as the tempter ſhall come with his aſſaults, I may bee furniſhed with the ſhield of faith to quench his fiery darts.

Con

Confirme my weakeneſſe, and grant that this nights ſleepe may be ſweet and healthfull for my body, and a profitable memoriall of that ſleepe which at my laſt end, in that great night, ſhall make a ſeparation betweene my body and ſoule.

Let alwayes thine vnſpeakeable mercies preſerue mee, thy endleſſe ſweetneſſe reioyce mee, thy heauenly trueth ſtrengthen mee, thy knowledge embolden mee, and thy goodneſſe keepe me now and for euermore from mine enemies viſible and inuiſible, that I may awake in the morning in perfect ſenſe and good health, and for the ſame bee thankefull vnto thee, and carefully betake mee to my vocation and calling for Ieſus Chriſts ſake, my onely Sauiour. Amen. Amen.

Another for the Euening.

MOst glorious and sacred Trinitie, the most mighty God, the Father, the Sonne, and the holy Spirit, which art the authour and originall of all things, both in heauen and in earth, and that hast appointed vnto euery thing his end and way in this life. The eyes of all things are towards thee to finish in their courses that obedience they owe vnto thee. The Sunne, the Moone, the Starres in most constant order extend their light & heate to the comforting, not onely of fowles and beasts, but specially to the direction of man, how to know thee and walke in thy wayes, as being the bookes and characters wherein wee may reade thy power, wisedome, and incomprehensible glory, for their sound and language (as a Harold) is gone foorth to proclaime vnto the Nations, both Pagan & Christian

ſtian, that thou art the Lord God Almighty, and moſt worthy to be praiſed, as in the Morning, ſo in the Euening alſo.

Therefore knowing the great dependancy, that all things cæleſtiall and terreſtriall haue on thee, I doe humbly intreate thee to take mee into thy cuſtody this night: knowing that if a Sparrow cannot with ſafetie fall to the ground but by thee, that without thee ſo great refreſhing of ſleepe cannot be attained vnleſſe I begge it of thee, many are the viſions of the night, as idle dreames and fancies, that would interrupt my ſleepe, if thou Lord by thy gracious power and preſence of thy good Spirit drive them not away. And Sathan would (like *Abishai* vnto *Saul*) in his ſleepe, with fearefull darts of deſpaire, ſtrike me dead at once, (as *Iael* did *Sisera*) vnto eternall death, in ſoule and body.

Therefore vnto thee the keeper

per of Iſrael, that neither ſlumbereſt nor ſleepeſt, by night, nor by day, doe I come beſeeching thee, that laying my ſelfe to reſt in thee, I may in the acuſtomed time which thou haſt appointed, wake again: but if thou pleaſeſt that this night ſhall bee my laſt, and that this mortall, ſhall bee ſwallowed vppe in immortallity. O Lord grant though I die in body, yet I may awake in ſoule, and liue with thee for euermore; and that my body ſo ſleeping, yet againe may awake at the reſurrection of the iuſt, and with thoſe that ſhall not ſleepe, bee caught vp, with ſoule vnited by the ſame power, by which thou (ô Sauiour) didſt at once riſe from death to life, euen as that life which thou hadſt with the father, before the world was. And as thou art one with him, ſo grant that after my laſt ſleepe, I may be one with thee in the preſence of the Father, and the holy Ghoſt for euermore.

But (ô Lord) if thou pleaſe to raiſe me vp againe, to ſpend more dayes in this vale of teares, grant that I may liue honeſtly in the workes of my vocation, which thou haſt ordained me to liue in, or liue by. Grant that I may ſet thee before mine eyes, day and night, and behold thee alwayes in my preſence; that when I am tempted to any eueill, in the work of my calling, or any other wayes: I may not bee tickled with the profit or pleaſures therein obiected, and ſo prouoked to ſinne againſt thee. Keepe my tongue from lying, leſt thereby I become the child of Sathan, for hee is a lyer, and the Father of lyes from the beginning; keepe my tongue from ſwearing, and that I may not take thy name in vaine: empty my heart of couetouſneſſe, of pride, of vaine-glory, and let mee not reſpect worldly vanitie, let me not be ſelfe-conceited: but, ô Lord, giue mee to bee of humble, gentle,

gentle, harmeleſſe and courteous diſpoſition and behauiour, both in my words and deeds, to my ſuperiours and inferiours.

O Lord giue me to be of a charitable nature, and of a pittifull affection, toward all men in generall, but eſpecially towards all thoſe that are (of the houſhold of Faith, of broken and contrite hearts, which thou Lord haſt promiſed, that thou wilt not deſpiſe. Grant ô heauenly Father, that Chriſt both ſleeping and waking, in this life, and after this life may be to me aduantage. O let me not fall into a cuſtome or habite of ſinning, leſt therewith my heart become hardened, that I cannot repent, but giue mee ſuch a conſcience of ſinne, that I may neuer commit ſin either great or ſmall, but my heart may affright, terrifie, and amaze me (as it did *Dauid*, when he cut off the lap of *Saules* garment.

And when I haue ſinned, let thy louing

louing countenance ſhine vpon me, (as it did vpon *Peter*, when hee had denied thee) that I may poure forth a fountaine of teares.

And in bed if I happen to awake at midnight, giue mee thy holy Spirit, that with ſobs, ſighes, and groanes, in the ſecret cloſet of my heart, I may caſt vp loude cryes vnto thee, not onely for my ſinnes paſt, in the darke night of my childhood and youth, while I knew not thee, but euen now, ſince I came to ſome groath and manhood in Chriſt, I haue broken all thy Commandements, thy Lawes, thy Statutes, thine Ordinances; not in ignorance, but in knowledge: for which I haue neede againe to pray vnto thee. Wherefore Lord forgiue mee, forgiue mee for thy Chriſt his ſake.

O my Loue, my Doue (the bleſſed and powerfull Sauiour of my ſoule) thou knoweſt that I haue ſought after thee, euer ſince I knew

knew thee, by night in my bedde haue I ſought thee whom my ſoule loueth. O my Sauiour, ſince thou haſt firſt drawne mee with the cordes of thy loue, let the ſtrength thereof hold mee ſo faſt, that I may for euer abide conſtant, in the like loue to thee againe; Thou haſt promiſed, that him thou once louedſt, that thou wilt loue him vnto the end. Good God in thy loue keepe mee this night in ſoule and body: and not onely mee in mine owne perſon, but all that belong vnto mee, for the loue of thy onely Sonne Ieſus, to whom with the Father, and the holy Ghoſt, be all honour and glory by mee and all thine, this night & for euermore, world without end. Amen, Amen.

An

An Inuocation to God, humbly praying for remiſſion of ſinnes.

VVEll-ſpring of bounty, God of feare,
beginning that mak'ſt all begin;
With What oblation to appeare,
t'appeaſe thy wrath that's due for ſin:
I know the blood of bulls and beaſt,
or ſweeteſt Incenſe that doth riſe;
From earth of old they were the leaſt,
and are not now of any priſe.

O how ſhould I be reconcil'd,
againe vnto thy louing fauour;
How long Lord, ſhall I be exil'd,
from my ſweete Lord, and onely Sauiour:
How long, oh! haue I call'd to thee,
to thee in name of thy deare Sonne;
Yet What I ask'd, thou gau'ſt not mee,
and What I would is left vndone.

I long haue knocked at thy dore,
of mercy, but no entrance finde;
Sorrowes and troubles more and more,
increaſe and vexe my ſoule and minde:
I daily waite moſt Wofull motall,

before

before thy ſeate of clement grace;
But may not peepe within thy portall,
nor ſee thy glorious beauteous face.

I ſighe, I mourne, my teares are ſeas,
I ſinke vnder the burdenous load;
Of ſinne and ſhame, and finde no eaſe,
prouoke me forward with thy word:
My ſelfe chaſtiſing I deſire,
to quench thy wrath with floods of teares;
Yet ſtill encreaſe thy fearefull fire,
and ſo encreaſe my daily feares.

By prayers thee to preſſe who dares,
except by thy Sonnes mediation;
To ſeeke thy glory's all our cares,
and the end of earthly mens creation:
What courſe ſhould I then poore wretch take,
to doe, or aske that's good and iuſt;
But vnto thee my prayers make,
and onely in thy Sonne put truſt.

If that my ſinnes ſhall thee offend,
then all thy creatures rage and ſtorme;
And all conſpire by thy command,
to puniſh me poore ſilly worme:
Where ſhall I be, or whether flie,

frm

from ſight of thine all-ſeeing eyne;
As Noahs *Doue, on earth am I,*
and cannot looke againſt thy ſhine.

But if thou ſhow thy louing face,
all creatures on my ſeruice tend;
Men, beaſts, and Angels, doe me grace,
to helpe me all their powers doe bend:
What ſhould I then, ſay, giue or doe?
what paine can gaine thy fauour loſt;
Riuers of oyle, or ought thereto,
they are thine owne, and of thy coſt.

Accept yet Lord the ſacrifice,
of heart, and calues of lippes vnfain'd:
This is that offering thou didſt deuiſe,
to haue thy grace to be obtaind:
The free-Will offerings of my zeale,
in ſenſe of ſighing ſtill aſcending;
They to thy mercies ſeate appeale,
and would make peace for mine offending.

Although mine heart and tongue doe falter,
Yet through my Sauiours bleſt mediati-
Receiue this offering on thine alter,
with all my beſt imagination:
Heare me in him, in him relieue me,

for

for without him no helpe can bee;
None can my ſoules, or hearts eaſe giue me,
nor can I inward comforts ſee.

Till I know that thy wrath's appeas'd,
and haue thy Charter for my pardon;
Then ſhall I finde my heart ſo eas'd,
that I deſire no further guerdon:
And now I moſt vnhappy man,
that did offend my God ſo kind;
By grace in him in all I can,
Ile ſeeke with heart, with ſoule and mind

To honour, ſerue, obey and pleaſe,
him that is my gracious maker;
Whom I beſeech to grant me peace,
and make me of his ioyes partaker.

An Euening prayer to be ſaid with a whole Family.

O Moſt bleſſed Sauiour, by whoſe merits alone, ther is graunted vnto vs this preſen libertie, to approach vnto the Fa ther, and in thy name, after th

end of our labours this day accompliſhed: by which through thy goodneſſe wee haue profited our ſelues, and furthered the continuãce of humane ſociety, which by no meanes could continue, if wee did not ſeriouſly apply our ſelues in the workes of our vocation, in which thou haſt ordained, that euery man ſhould liue, not onely to his preſent neceſſity, but vnto the furthering of the welfare of our children and alliance, which accordingly wee haue this day done, ſo farre foorth as the approaching night would ſuffer, and as our fraile bodies, ſoone ſpent and tired with the cares and labours of this world would giue vs leaue.

And ſeeing thou haſt ordained the night for man, by ſleepe to refreſh himſelfe; Lord we intreate thee to giue vnto our bodies, ſuch reſt and ſleepe this night, that the day following, wee may be raiſed ſtrong in minde, and body, to goe on,

on, in our ſeuerall labours, honeſt buſineſſe, and employments, in moderation, wiſedome, and diſcretion, as may bee moſt to thy glory, and to the honour of thy great name.

O Lord wee beſeech thee, let not our ſinnes, of which wee bee many wayes guilty: cauſe thee to remooue away our ſleepe from vs, nor fruſtrate this dayes endeauours: let no blaſting or mildewe, or any the euill that walketh in the darkeneſſe hurt the fruite of our labours. Let no ſons of *Belial*, when we are in our faſt ſleepe, come in vpon vs, to ſpoyle without, nor ſteale within, that which thou through our honeſt endeauours, or the gift of our parents, haſt bleſſed vs withall; for as the beaſtes of the forreſt which are of ſauage nature, hunt after the prey: ſo wicked men that aske not their bread of thee, doe in the night by violent hands, robbe and ſpoyle thy people.

O

O Lord, we know not, but that for the wickednesse of our hearts, hands, and liues, by which wee haue this day offended thee, iniured and oppressed others, but that thou mightest (as on *Iobs* children) suffer the deuill, by his instigation of wicked men, to robbe and spoyle vs, not onely of our goods and cattell, and other our personall estates, but also of our liues. But (ô our good God) wee are confident that through thy mercy and loue in Christ, no euill shall come vnto vs, for thou hast promised, that thou wilt bee a refuge and fortresse, to keepe safe all those that trust in thee: not onely from the arrow of the day, but from the terror of the night, which thou at thy will and pleasure sendest for the punishmẽt and correction of our sinnes (as thou diddest *Shemei* with his rayling tongue to afflict *Dauid*. O Lord, for the worthinesse of thy Sonne our Sauiour, in whom onely wee

lay

lay down our bodies to reſt, turne backe this night, and at all other times of our ſleepe, all the euill and wicked purpoſes of thoſe that intend vs any hurt in our bodies or goods; and ſend thy holy Angels to protect vs with their hands, as they did thee our Sauiour againſt the prince of darkeneſſe, when he had ended on thee his three temptations in the wilderneſſe. And as they fought againſt the *Aſſirans* hoaſte, that proudely boaſted themſelues againſt thy ſeruant *Hezekiah*: (So ô Lord) let thine Angels fight againſt all our enemies, and the enemies of thy church, not of fleſh, but of Spirit, which reſolue our hurt, whether walking in the day, or ſleeping in the night. And though our ſinnes, in which wee ſo much abound, haue deſerued that thou ſhouldeſt ſend thoſe miniſtring Spirits, as on *Egypts* firſt borne in the night, to take away this our dying life, or life full of death:

death: yet for thy mercies ſake let them be our gardians, not oue-ly this night, but all the dayes and nights of this life, for euer to fur-ther our ſoules and bodies, in thy obedience; and in, and after death to conduct them to *Abra-hams* boſome, to reſt in ioy and bliſſe with thee for euermore; yea let thine Angels of light, that con-tinually behold thy face in hea-uen, bee about our bodies night and day, and with louing and kind aſſiſtance, keeping euill from vs, and vs from euill: not onely of ſinne, but of temptation, with which that worldly Gouernour, and Prince of the Ayre neuer cea-ſeth millions of wayes to with-draw vs from thee: if he cannot through couetouſneſſe (as *Iudas*,) nor through the world (as *De-mas* and *Achan*,) yet through pleaſure, (as into our firſt mother, *Eue*, *Dauid*, *Solomon*, *Sampſon*) hee will a thouſand to one, craftely enter, and ſeate himſelfe in our hearts.

hearts. O Lord, if by thy holy Spirit, we happen to be ſo ſtrong as by none of theſe baites to bee caught, then hee labourcth by temporall croſſes, and afflictions of body and minde, (as on *Iob*) to draw vs to diſtruſt and diſpaire in thy mercie and loue, in all which aſſaults let thy grace, and our faith keepe vs, that we may not bee ouercome, but as valiant ſouldiers in Chriſt, and through the Armory of God, in which by our holy calling we are girt, we may leade captiuitie captiue, and bee more then Conquerours through him that loueth vs. So that neither the feares of the day, nor the terrours of the night, of death, and hell, ſhould ſeparate vs from the aſſured guard of thee, and thy Angels, the conductors and furtherers of our ſaluation. This thy great helpe, and eſpeciall aſſiſtance, wee are continually enforced to craue, not for our owne ſakes: but for thy Sonne his ſake,

and

and that as hee himſelfe hath taught vs in his moſt holy word, ſaying, *Our Father which art in heauen, &c.*

To the Lord of Hoaſtes and God of glory, our Creatour : to thee ô Chriſt Ieſus our Mediator, thee moſt holy Spirit proceeding from the Father, and the Sonne, bee aſcribed all praiſe and glory this night and for euermore. Amen, Amen.

Another for the Euening.

O Eternall God, and moſt mercifull Father, wee acknowledge and confeſſe againſt our ſelues, that our hearts and hands are full of all filthineſſe and ſinnes whatſoeuer, and we are altogether vnworthy to ſpeake vnto thee, or to come neere thy preſence: Neuertheles being ſo much bound vnto thee, as this day paſt and all other times of our liues doe wit-

neſſe: we moſt humbly offer vnto thy holineſſe (by the hands of Ieſus Chriſt our Mediatour) our humble duties of praiſe & thankſgiuing for our Creation, Election, Redemption, Vocation, and Sanctification, with all other good graces appertaining to this life, or that which is to come.

And namely, ô Lord, our tongues, and lippes ſhall glorifie thee, ſitting aboue the Cherubims, for preſeruing vs this day paſt, from ſo many miſeries, and caſualties whereunto wee might iuſtly haue fallen, if thou wouldeſt haue entered into iudgement with vs: but Lord, thou art mercifull, and paſſeſt by our manifold offences, to winne vs by thy long ſufferance: we beſeech thee make vs thankefull for thy mercies and carefull to doe thy will.

O Lord, pardon and forgiue vs all our ſinnes, and grant vs euery day more and more the ſight of them, true, vnfained ſorrow, and repen

repentance for the ſame. Giue vs faith and grace to beleeue all the ſweete promiſes that thou haſt made to vs in Chriſt Ieſus, both for the remiſſion of our ſins, and the hope of a better life, ſtrengthé vs from aboue with thy mighty hand to walke in euery good way; and to bring forth the fruits of a true & liuely faith in our liues and conuerſation all the daies of our pilgrimage here. Arme vs, ô Lord, with thy grace and holy Spirit againſt all the corruptions of the world, the temptations of the deuill, & the allurements of the fleſh, and ſettle our mindes to the continuall exerciſe of deuout prayer, with the hearing of thy ſacred word, watching for thy comming both publicke and priuate.

Continue thy goodnes towards vs in prouiding for vs ſuch things as are neceſſary for the maintenance of this preſent life, & bleſſe the ſame vnder our hands, that the little which wee haue by thy

goodneſſe may be encreaſed, and the encreaſe may ſerue as well to furniſh our neceſſary vſes, as to miniſter vnto the neceſſitie of others, according to our abilities. Keepe vs Lord this night from all euils, which may happen either to our bodies or ſoules: Extend thy goodneſſe towards all thoſe that depend vpon vs, or wee on them. Giue vs quiet ſleepe and reſt, and when we ſhall awake, let all our thoughts and cogitations be holy meditations on thee and thy law. Bleſſe vs, ô Lord, all the nights and dayes of our liues, and at the end thereof, ſend vs a bleſſed departure, and afterward a ioyfull reſurrection vnto life eternall, grant vs theſe good things moſt mercifull Father, and all other needefull graces for Ieſus Chriſt his ſake, in whoſe name wee further call vpon thee as our Lord and Sauiour hath taught vs in his Goſpell, ſaying. *Our Father which art in heauen, &c.*

A godly Meditation, wherein the distressed sheweth his vnfained griefe and sorrow, for hauing offended so powerfull a God, and so mercifull and gracious a Father

ALas that I offended euer,
this God of gods, this Lord of powers;
That can in peeces all men shiuer,
and ouerturne the stateliest towers:
Ah, woe is me that I offended,
and iustly God stirr'd vp to ire;
Who by his Law hath sinne condemned.
vnto the pit of endlesse fire.

I daily see Gods creatures all,
iustly for sinne displeas'd with me;
Mens hearts are hardned and with gall,
feede me that haue offended thee:
My God thy blessings all on earth,
tho doest with-hold and from me keepe,
Alas my soule sustaines a dearth
of grace, vnto thy grace I creepe.

But what to doe, or what to say,
I know not Lord, but I know this;

My griefes encreaſe more day by day,
my mirth is moane, bane is my bliſſe.

One euill doth another call,
like waues on waues in raging ſeas;
My weary burthen makes me fall,
I finde no comfort, helpe, nor eaſe,
I hope of helpe, but that hope quailes,
in croſſes are my comforts ended;
I flie to Faith, but then Faith failes,
when I neede moſt to be defended.

As if I were the onely man,
prepoſ'd by thine intendement;
Whom heauen and earth muſt curſe and ban,
as ſubiect of all puniſhment:
Thy iuſtice damnes me, I appeale
to mercy, then appeal'd I feare
To be reiected, thus cold zeale,
and ſecret ſinnes with griefe I beare.

Shall I thinke it a fruitleſſe taske,
vnto my God for to repaire;
That ſinners cals and bids them aske,
and they ſhall haue all things by prayer:
Can it be booteleſſe downe to fall,
before his throne of Maieſtie;

And with repentant tongue to call,
for pardon for mine iniquitie.

May not vnfaigned cries, at last
preuaile with him thats pittifull,
To pardon mine offences past,
reuiue my ſoule which now is dull:
Ile frame my heart to meditate,
my tongue to vtter what may pleaſe
Him, whom beſt knoweth my eſtate,
and ſeeke his wrath for to appeaſe.

To him ile goe in Chriſt his name,
in whom I know he is well pleaſ'd;
And will confeſſe my ſinne with ſhame,
and ſo mine heart ſhall ſure be eaſ'd:
For Chriſts ſake looke on me againe,
he is God all-ſufficient;
He doth behold and ſee my paine,
my inward faithfull hearts intent.

He knoweth what I goe about,
all I thinke, ſpeake, or doe amiſſe
He writes or notes without all doubt,
in his remembrance booke it is:
I know he will in worth accept,
what iuſtly I intend to be;

And cannot it performe, except
he put his helping hand thereto;

He knoweth that I am but flesh,
and what is flesh but fraile and ill:
And what is man, a lumpe of trash,
whom vaine desires doe fully fill:
And will this God Iehouah high,
so strong and powerfull set his might;
Against a worme so weake as I,
a silly man, a shade of night.

What conquest can there be in God,
to worke reuenge on me poore soule;
Who still corrects me with his rod,
Whose Iustice doth my sinnes controle:
Shall I dispute with thee, nay rather,
poore wretch I should fall prostrate downe,
And humbly kneele vnto my Father,
and pray with teares When he doth frowne.

If he afflict more, be it so,
if further plague me, let be so,
If he will kill With paines and Woe,
doe what he Will, let it be so:
For I am his, doe What he will,
with me and all that mine can bee;

It is his owne, and muſt be ſtill,
there's no diſputing (Lord) with thee.

There is no Art, or Eloquence,
can quench thy coales of burning ire;
It is not words can make defence,
nor friends can ſaue me from the fire:
Nor take me from thy powerfull hands,
ſo full of might, force, ſtrength and power;
Or breake in ſunder, thy ſtrong bands,
nor eaſe one minute of an houre.

Ile yeeld me therefore to his Will,
Lord doe what thy good pleaſure is;
Turne me as may, thy minde fulfill,
ile waite the time of happy bliſſe:
Ile Waite thy pleaſure, time will come,
Wherein I may the iſſue ſee
Of my afflictions all and ſome,
and What thy purpoſe is With me.

The meane time I will with thy Word,
conſult and vſe my exerciſe;
And comfort take through hope ô Lord,
refreſh dull ſpirits, and cleare dimme eyes:
With dewe of thy ſweete promiſes,
laying aſide all fleſhly aide;

I onely reſt on thy mercies,
in holy Word as thou haſt ſaide.

And in true faith will I remaine,
and ſeeke thee (being the true way)
Wherein who walkes, at length ſhall gaine,
true bliſſe and happineſſe for aye:
Who this embraceth ſhall not erre,
wherein who liues, ſhall neuer dye;
But weare a crowne paſt reaſon farre,
and liue with God eternally.

An Euening Meditation.

O Moſt deare Lord Ieſus, to whoſe euerlaſting goodnes wee are daily engaged for all the good things we haue, which haſt granted the cheerefull light of the day vnto all men, both good and bad, to follow their affaires and ſeuerall employments in: and mercifully giueſt the ſweete ſtilneſſe of the night, to refreſh their wearied bodies, and to put away the cares of their mindes, and to

aſwage

asswage their sorrowes wee beseech thee that those things wee haue done amisse this day through our common imbecillitie, negligence, ignorance, or through our rash and vnaduised presumption, wherein we haue offended thy sacred eyes, they may be pardoned and forgiuen for thy wonted goodnesse sake, and according to the innumerable multitude of thy mercies. And grant herewithall that this night may be blessed and prosperous vnto vs, safe by thy protection ouer vs, and free from the dangerous illusions of wicked spirits: so as this refreshment by quiet rest and sleepe may make both our bodies and mindes more cheerefull to morow, and we the more enabled to doe thee seruice, and faithfully to follow those employments thou hast appointed for vs, blesse vs ô Lord, and water vs with the dew of thy blessings, and let the drops of thy Sonnes blood, shed for our sinnes, and yet cry-

crying for mercy, diſtill into my heart by a liuely Faith for the comfort of our ſoules, and the amendment of our ſinfull liues, wee beſeech thee, ô Lord, take from vs all manner of darkeneſſe, miſbeleefe, infidelitie, carnall luſtes and affections, and ſo ſtrengthen vs with thy grace, that the Barke of our weake Faith ſinke not through the ſtormes of Sathans temptations: nor our hopes be ouerwhelmed through the weight of our vnworthineſſe, nor any of thy good graces in vs extinguiſhed or blemiſhed by the waues of a wicked conuerſation. Enter thy Iudgements into the tables of our hearts, that wee may bee content to ſpare of our ordinanary ſleepe, to muſe of all thy Cõmandements, and that wee may bee more earneſt vpon the meditation of thy ſacred word, then the Kings of the Nations haue beene to turne ouer their Records in the night ſeaſon.

Be

Be mindfull of vs when wel appen to forget our ſelues, and think vpon vs, ô Lord, ſleeping and waking. Keepe vs, O Lord, this night preſent, euen vs, and ours, that we bee neither diſquieted by dreames, nor ſurpriſed by any ſudden violence, nor affrighted by any terrour: but graunt vs this fredome & libertie, that wee may lye downe in peace and reſt, and riſe vp againe in due time, ſafely; to the honour and glory of thy name, and the managing of our worldly buſineſſe in thy feare, through Ieſus Chriſt our onely Lord and Sauiour, *Amen.*

A Prayer for Faith.

O Lord our God, thou haſt reuealed in thy word, that the iuſt ſhould liue by Faith, and that without Faith it is impoſſible to pleaſe thee, and although all I aye not

not faith, yet as many as are ordained to eternall life, by thy power and gift doe truely beleeue. O Lord, I doe beleeue, encreaſe my faith, and helpe my vnbeliefe; and grant that through hearing & reading of thy Word, I may grow ſtronge in this grace, and encreaſe from faith to faith. And open my heart, O Lord, as thou didſt *Lydias*, that I may beleeue the Word to be thy Word, and thy promiſes therein contained, to be giuen not vnto others but vnto me: And that when thy word ſaith, Beleeue and yee ſhall be ſaued, my heart may preſently anſwer thee, Command or ſay what thou wilt, I beleeue Lord, not hiſtorically, but ſincerely from the bottome of my heart, Lord helpe my vnbeleefe. And, O heauenly Father, grant for thy Sonne, my Saviours ſake, that when ſtormes of temptations ſhall fall vpon me, as on *Peter* on the water, yet beyond his example, hauing thy Word

to ſupport me, I may beleeue in thee; and though with the eyes of my fleſh, I ſee no hope, but that my faith may fruſtrate mee; yet like *Peter* I may not ſinke, but ſeeke for further helpe from thee: and being aſſured that euery word of promiſe is moſt certaine, let me ſtill, aboue hope, and beyond hope, beleeue in thee: yea, and though with holy *Iob* thou kill my body, yet will I truſt in thee, for I know thou wilt ſaue my ſpirit and vnite them againe, in the day of the Lord.

Sweet Sauiour, whenſoeuer I ſhall bee ſtung with the remembrance of my preſent, or paſſed ſinnes, graunt I may like the faithfull Iſraelites in the wildernesſe, looke vnto the pillar of thy Croſſe on which thou ſuffredſt death for my ſinnes, and through the vertue thereof apprehended by faith (like the diſeaſed Woman in her bloudy iſſue, and periſhing griefe,) with one glance and touch

touch of ſincere and iuſtifying Faith, be ſuppled, comforted, and cured, of my troubled ſpirit and wounded conſcience: O heauenly Father grant that the oyle of Faith in mee, may neuer thorow temptation bee weakened, much leſſe vtterly decayed; but as the oyle in the widowes Cruſe, through thy bleſſing, bee more and more encreaſed: this graunt for the honour of Ieſus Chriſt my Lord and Sauiour. *Amen.*

A Prayer for the Remiſſion of ſinnes,

O Lord God in greatneſſe infinite, in power omnipotent, in Counſell wonderfull, and in Iudgement terrible, Although I miſerable ſinner, haue by thy iuſtice truely deſerued everlaſting damnation for my horrible ſinnes, yet I beſeech thee caſt mee not away with them that haue not

knowne thee, or ſuch as forget God, or ſuch as runne on in their wickedneſſe and neuer ſay what haue I done; for I appeale from thy rightfull iuſtice, to thine vnſpeakable mercy, and humbly caſt downe my ſelfe, at thy feete, and confeſſe my ſins, beſeeching and begging compaſſion and pardon: behold, O Lord, I am a piece of that purchaſe that coſt ſo great a price, as the bloud of thy deare Sonne, my body and ſoule are the Temples of the holy Ghoſt, the poſtes whereof are ſprinkled with his moſt precious bloud, which cryeth for mercy: And therfore enter not into the courſe of iudgement with me (for there I know I ſhall bee ouerthrowne) but forbeare mee, forgiue mee, and acquit me vpon that ſatisfaction which he hath made for penitent ſinners. O Lord, though the ſtipend of my ſinne be death, and the merit of my tranſgreſſion, eternall perdi-

perdition, yet is thy mercy aboue all thy iudgements, and thou canſt forgiue more then I can offend; Wherefore I pray thee ſet thy deare Sonnes Croſſe and Paſſion betwixt thy iudgements and my ſoule: Looke vpon me with the eye of mercy and compaſſion, as thou didſt vpon the ſinnefull Woman at the banquet, and the Publican in the Temple, whoſe pardons are regiſtred in thy Booke for my Comfort. O Lord bow downe the height of the Deitie, to behold my vileneſſe and miſery (a liuely image of the prodigall Sonne) who knew no other helpe but onely thee my moſt loving Father, whom I haue ſo highly offended; powre the oyle of mercy into my defiled and fainting heart; ſearch it that I may not flatter my ſelfe to extenuate my ſinne, cleanſe it, and ſeaſon it with the oyle of thy grace, to receive and retaine all goodneſſe heereafter. Lord, I thanke thee

for

for thy patience, and long ſuffe-ring, that thou haſt not ſuddenly (after my deſert) taken ven-geance on mee, but giuen mee a longer time of repentance: wher-fore I beſeech thee appeaſe thine anger towards mee now, looſe in me the workes of darkeneſſe, cre-ate in me a newe heart, and be-cauſe thou expecteſt my amende-ment, that I may haue thy fauour; I beſeech thee graunt mee thy fa-uour, that I may amend: giue me grace to repent vnfainedly with faſting, weeping, and mourning, and make my faith liuely to be-leeue that I am forgiuen in Ieſus Chriſt.

Let not the faults of my Fore-fathers light vpon my head, who haue walked in their ſinnefull ſteps, neither be angry with mee for their ſakes; but let the wel-doing of Ieſus Chriſt, who hath ſhed his bloud for me, ſuccour me and procure my pardon, forgiue all my ſinnes of youth and age,

negligences

negligences and ignorances, thoughts, words, and deedes, and keepe mee from presumptuous sinnes.

O Lord, looke not vpon the Pharisie, for he dissembleth, nor vpon the Publican first, for hee sayeth little for himselfe in outward shew, nor vpon *Mary Magdalen* onely, for she had but seuen deuills; but looke vpon me, that of sinners am chiefe, worse then either Pharisie, Publicane, or *Marie*, who haue as many sinnes as haires vpon my head, and a greater clogge vpon my Conscience, then any burthen that man hath to beare, and doe therefore openly, earnestly, vnfainedly and continually call vpon thee. O Lord keepe vnder Satan that hee compell not my conscience to dispaire, quench all the euill motions of my minde, striuing against thy diuine pleasure, and restore in me the Image of thy Sonne, that I may liue in thy feare, dye

in

in thy fauour, reſt in thy peace, riſe in thy power, and remaine in thy glory, for Ieſus Chriſt his ſake, our onely Lord and Sauiour. *Amen.*

In this Meditation, the diſtreſſed humbly confeſſeth his ſinnes, and the vanities of his former times, lewdly miſpent; and reſolueth (and exhorteth all others) to returne vnto God with ſpeedy, true and vnfained repentance.

AN heart thats broken and contrite,
to God is a ſweet ſacrifice,
Repentant ſinners him delight,
farre more then iuſt men in their eyes:
What I haue bene, my God hath krowne,
What I now am, the Lord doth ſee;
What I ſhall bee to him is ſhowne,
from him no ſecret kept can be.

How I conſum'd ſo many yeares,
miſpent ſo many months and dayes.
Both houres and minutes all appeares,
to God Who markes my life and Wayes:

Time

Time is the meane that all things tries,
Time worketh what mens wits deuise.
Time with his swiftnesse euer flyes,
And Time in time will make men wise.

Fly from me follies of my youth,
packe hence my sinnes that burd'ned me,
Welcome to me is Age and Truth,
now I by faith in Christ will be:
Whose sinnes doe make my heart to bleed,
let them examples take by me
Whose wickednesse all mens exceeds,
come Lord in mercy: pardon me.

Lord now let me depart in peace,
I feele thy rod, I finde thy loue:
My paines doe grow, my ieyes encrease,
this mercie comes from thee aboue:
My sicknesse is a present meane,
to heale and cure my wounds of sinne:
Lord purge all my corruptions cleane,
and let my death my life beginne.

A Prayer

A Prayer for the forgiueneſſe of Sinnes.

ETernall God and louing Sauiour, before thy Baptiſme, thou didſt ſend *Iohn the Baptiſt* to preach remiſſion of ſins, through repentance and faith in thy name: And after thou wert Baptized, and entered into thy Miniſtrie, thou that didſt exhort all that were weary, and laden with their ſinnes, to come vnto thee, ſaying, that thou cammeſt to call ſinners to repentance, and that the whole had no need of the Phiſitian, but the ſicke. Wherefore, ô Lord, being deadly ſicke, with the ſence of my ſinnes, and with the Samaritane wounded vnto death: I entreate thee in the teares of a ſorrowfull heart, to waſh me, not onely my hands, feete, and head, but alſo my heart from ſinne. O Lord powre into my wounds the oyle of mercy, that it may pacifie and

and quiet my minde in thee. O Lord wash me with the bloud of thy Sonne, as with Hyssop, for I haue with the Prodigall sonne, and Lost sheepe erred in the vanitie of my minde. But, ô Lord, as *Philip* found *Nathaniel*, when hee looked not for him; So by true repentance, and hearty confession, let me be found of thee, and in thee, now seeking after thee. O Lord I thirst after thee, and for thee, wherefore send thy holy Spirit into mee, to mollifie and comfort my hard and vnrepentant heart.

O Lord, it cannot by nature, enter into my minde, that I am so wretched a sinner, but by thy word as vnto *Nichodemus*, thou hast made me to see, that except by true repentance I be regenerat, and so, as it were, borne againe, I cannot enter into the Kingdome of heauen; that is, possibly be saued. But, ô Lord, thou hast made me to know sinne, and how sinne became

became ſinne, by the reuerent vſe of thy word, for though there be ſinne in vs, before the knowledge of thy Law, yet ſinne without thy Law was not imputed: but thou haſt giuen vs Chriſtians, this thy law as a touchſtone, to know ſin, and that ſinne is the tranſgreſſion of the Law, for if there were no Law, there would be no tranſgreſſion, wherefore thy Law which was ordained vnto me vnto life, by the ſearch thereof, hath ſlaine mee vnto death, and made me immeaſurably ſinfull, for by the Law, thou haſt made mee to know ſinne, which by no other meanes I could know, or ſhould euer haue found out, for how ſhould I haue knowne luſt to be ſinne, if thou hadſt not ſaid I ſhould not luſt. Wherefore, O Lord, ſeeing it is ſo with me, that I doe the euill which I would not, and leaue vndone the good that I would, binde this ſtrong man in mee, that though Sinne

dwell in mee, yet hee may not raigne ouer or rule in mee, yea mortifie the wicked deeds of my flesh, by thy holy word, and mighty operation of thy spirit. O grant that by the dying of the Lord Iesus, sinne in all his kindes and force, may be subdued, and dye in me: lest that thereby I be made to come short of thy glory, which thou hast promised to all repentant sinners.

Good God grant, that I may not yeeld my members, seruants vnto sinnes, but reserue them seruants vnto thee, in true righteousnesse and holinesse, all the dayes I haue to liue in this life. O Lord, as *Ammon* hated his sister *Tamar*, after hee had abused her with himselfe, and himselfe with her, so that hee could not abide here, (nor (well might) himselfe) by reason of himselfe; giue mee grace, I may hate sinne, not onely after, but before it is committed with no lesse indignation then they

they did each other, and thou them both. O Lord let the old man that is in me, be so crucified with Christ in the power of his death, that I may henceforth be no more seruant vnto sinne, for that thou hast said, that a carnall man liuing in sinne, cannot please thee. O Lord giue me thy spirit that I may hate the things of the flesh, which are nothing but sin against thee, and loue the things of thy spirit, as ioy in the holy Ghost, peace of conscience, long-suffering, patience in bearing, and forbearing wrongs, with faith and the like graces and fruits of thy most holy spirit. O Lord, seeing I haue, to the subduing of sin, desired the gift of thy holy spirit, let mee be carefull, by the vse of all holy meanes, to walke in the spirit. And seeing thou hast condemned sinne, in him that knew no sinne, for my sake, O Lord condemne it not in me againe; and as the first birth is nothing but

ſinfull *Adam*, Lord graunt that by this my ſecond birth, I may be a continuall liuing ſpirituall man in Chriſt: thus hauing confeſſed my ſinnes with hearty ſorrow, I beſeech thee, for my Sauiour his ſake, to forgiue me my ſinne, and to ſtrengthen mee all the dayes of my life to come, that with the man in the Goſpell I may follow thy heauenly counſell and ſinne no more, neither in action, affection, nor intention, leſt this my confeſſion and contrition ſhould be in vaine, which, O Lord forbid, for thy Chriſt his ſake. *Amen. Amen.*

The Repentant complaineth of the grieuouſneſſe of his ſinnes, and deſireth mercie and pardon, and to be deliuered from Sinne, and the guilt and puniſhment thereof.

HIdden, O Lord, are my moſt horrid ſinnes, vnto the world, though open plain to thee,

He

He neuer betters, that no time begins,
corruption killeth all good thoughts in me.
What ſinne doth dwell in this vild fleſh of ours,
but doeth encreaſe like monſters huge in me,
Committing them, both minuts, dayes & houres
as ſwift as time, ſo faſt grow they in me.

Rent thine own fleſh, & teare thy wretched haire,
ſcrape clean corruptions marrow frõ thy bones:
Put out thine eyes, cut off thy tongue, ſtop eares,
lame all thy ſenſes, to kill ſinne at once.
I faine would walk, that know not how to creepe,
I am oppreſt with ſuch moſt hainous crimes:
When I ſhould walk, ſin drowneth me with ſleepe,
for one good thought I ſinne a thouſand times.

Sigh, O my ſoule, weepe, ſorrow, and lament,
and ſeeke for helpe, if any hope be left,
Pray vnto Chriſt for grace thou mayſt repent,
before his merits from thee be bereft.
Though by his rod, afflictions humble thee,
and for thy ſinnes thou ſuffer grieuous paine,
Yet with his fleſh he ſtill vpholdeth thee,
frõ deepe deſpaire, in bliſs with him to raigne.

All glory be to God on high,
and to his Son, our Sauiour wiſe and iuſt:

To whom with ioy, ſtill pray and ſing will I,
and to my Comforter the holy Ghoſt,
Whoſe being was from all eternity,
one Deitie diſtinct in perſons three,
According to the bleſſed Trinity,
diſtinguiſht to three, yet one in vnitie.

Abba, ben, Ruach, *ſacred trinitie,*
one drop of Nectar Lord on me beſtow;
That glorious blood to cure ſinnes miſerie,
that all mankinde thy loue to me may know.
Let not ſinnes hire, nor grieuous puniſhment
be condemnation to my ſtained ſoule,
Be pleaſed with Chriſt his all-ſufficient payment,
who ranſom'd vs from ſinnes eternall thralls.

A prayer to be ſaid on a Sunday morning, for the right ſanctifying of the Sabbath.

O Lord of Sabbath, that in the beginning after the finiſhing of the ſixe dayes workes, in which by thy moſt mightie word, thou didſt create the heauen and the earth, and produce all this

this wonderfull variety of things which wee perceiue euery day moſt admirably to be made, not onely in the ſenſible, but alſo in all inſenſible liuing things: of all which workes, thou haſt cauſed man, chiefely to excell, hauing in him moſt curiouſly epitomiſed all the glory of this earthly fabrick, and for all this thy great goodneſſe, thou haſt done vnto him, haſt onely required of him, that he in the contemplation of theſe created things, not only without, but within himſelfe, might finde out thee, a louing Father and Creatour; and doe vnto thee that high homage, that thou haſt commanded on this day, not as ſlaues, and ſeruants, but as ſonnes filled with all duty & obedience, which that wee might doe, thou haſt charged vs, on the ſeuenth day to remember our Creatour, not onely by refraining our ſeruile labour, which in the ſixe dayes thou haſt appointed vs, but by

leauing the wicked workes of darkneſſe, vnto which we are by nature, and wicked deſires, ſo much addicted. O Lord graunt that I may ſequeſter my ſelfe, this day vnto thy praiſe, not onely in thy holy Congregation, but in the ſecret cogitations of my heart. And graunt that euery word, or thing that I ſhall this day, heare with my eares, or ſee with my eyes, may be ſo digeſted in my ſoule, as fit ſubiects, out of which I may bee occaſioned to magnifie thy praiſe and glory.

O heauenly Father, graunt that all thoſe Sabbath dayes which haue paſſed in my youth and manhood, while I knew thee not, may be now recalled, by double diligence, in the deuout hearing of thy Word, receiuing of the Sacraments, and calling vpon thy name, which on this day thou haſt for euer commanded to bee done vnto thee in thy Church and holy Congregation.

And,

And, O Lord, let my heart depart, edified in thy moſt holy feare, not for the preſent while I am hearing, but for euer while I ſhall liue, and let ſome part of thy holy Word, which I ſhall heare expounded this day, abide in me, that at all times, when I ſhall haue occaſion, or be called thereunto, I may bee fitted and furniſhed, to giue a full account, and reaſon, of the hope I haue in thee. O Lord, thy Apoſtles haue called this day, not now the ſeuenth day from the Creation, but the firſt day, and the Lords day, putting vs in mind of that high and admirable benefit of our Redemption, as on this day accompliſhed by his glorious reſurrection, for the which wee can neuer rẽder too much thanks, neither publick nor priuate.

O Lord, make my heart like the good ground, mentioned in the Parable, that when it had receiued good ſeede, it brought forth, thirty, ſixty, and an hundreth

dreth fold: ſo moſt ſweet Sauiour graunt, that I may haue thy Word ſo deepely rooted, by the power of thy holy ſpirit, this day ſent downe into my heart, that I may bring it forth in an hundreth fold, thy power in my ſaluation. And let it abide this day and euer in my ſoule, the moſt ſweet ſauour of life vnto life: O Lord driue from mee all impediments, arifing from the thoughts of the world, the fleſh and the deuill, by which Sathan laboureth, to fruſtrate in me, the ſauing hearing of thy Word: and make me to heare thy precious Word with all reuerence and humility, not as the word of man, but as it is indeede the word of God.

And ſeeing thou haſt ſaid, not the hearers of the law, but the doers of the law are iuſtified: O Lord make me a doer of the law. And as thou haſt againe ſaid, Bleſſed are yee, if ye doe theſe things. Wherefore Lord that I may bee capable

capable of thy blessing, graunt that this day, when I haue heard, I may doe the things, and (as thy blessed Mother) pondered all thy sayings, and layd them vp in her heart, to remember them. O sweet Sauiour, helpe me this day and other dayes and times, so often as I shall heare thy word, or reade the same, that my memory may be so quicke and fresh, that I may retaine and remember all, that shal most especially concerne me: and not to be filled with idle knowledge, but with constant doing, that I may be accepted among those builders, that set their house vpon the rocke, most blessed Lord let me not be so simple, as to thinke my selfe blessed, by bare looking into thy law, by an outward conformity, in comming to thy Church to heare, lest in so doing, I become as a forgetfull hearer, that offers to thee a sacrifice of fooles, and so in sanctifying this thy Sabaoth so idely, thou

thou caſt mee out among the hypocrites, the chiefe profaners of the Sabbath in the burning lake, and vnquenchable fire.

O Lord, let no wicked temptation of Sathan, or of my fleſh, enter into my minde in the hearing of thy Word, to make it vnſauourie, or bitter vnto my ſoule, but let it be this day and euer, more ſweet vnto my ſoule, then honey vnto my lips.

O Lord, let it be in ſome meaſure, my meate and drinke to doe thy will; and graunt that I may this day, learne ſo much thereof, that I may become wiſer then my Teachers, or thoſe that regard not to keepe thy law, graunt all theſe my requeſts, moſt louing Lord, both to mee and all thine, this day and for euermore. *Amen. Amen.*

A Prayer for godly zeale.

O Lord, knowing that zeale doth ſauour our knowledge, ſweeten

ſweeten our vnderſtanding, confirme our faith, and make acceptable all our ſacrifices and ſeruices vnto thee; and being a moſt excellent and perfect gift that commeth from thee, the Father of gifts, and how all thy ſeruants, *Moſes*, *Ioſuah*, *Phineas*, *Sampſon*, *Dauid*, S. *Paul*, and *Stephen*, and all the reſt of the Prophets and holy Martyrs, both ancient and late haue abounded herein. I doe proſtrate and caſt downe my ſelfe, before thy moſt high Maieſtie: beſeeching thee to giue mee this coale from thine Altar, that I may delight my ſoule to be talking, and ſinging thy continuall praiſe, and inflame my ſpirit, (like the men that trauailed to *Emmaus*) to be aſtonied in admiration and contemplation of thy exceeding loue. O God my Sauiour, let not my zeale be headie, prepoſterous, or ignorant zeale, that therewith I may neither offend thee, diſquiet thy Church, or afflict my ſelfe, as the

the Scribes and Phariſees in Ieruſalem, and the Iſraelites in the abſence of *Moſes*, at mount Sinah: or as *Saul* in his Phariſaicall deuotion, giue me not knowledge without zeale, nor zeale without knowledge, and that all my vnderſtanding in thy Word, may euermore bee mixed with true zeale: O let not my zeale be aboue knowledge, leſt while I thinke to ſerue thee in the breath of charity, by the diſtemper thereof, I bee inforced to diſhonour and blaſpheme thee, as the blinde Heathen, ignorant Papiſts, or vndiſcreete Proteſtants at this day doe. Graunt this, O Lord, for the honour of my Aduocate and Mediatour Ieſus Chriſt.

Amen.

A

A feruent Prayer vnto God, that the repentant may finde fauour in Christ.

ATtend vnto my teares, O Lord,
regard my wofull moane:
And seeke to saue me by thy Word,
or I am ouerthrowne.
For sinne doth so oppresse my minde,
that I am damn'd to hell,
Vnlesse by Christ I fauour finde,
whose wounds must make me well.

Cure thou my soule so sicke with sinne,
by merits of thy Sonne:
Marke not the estate that I liue in,
but marke what he hath done.
Most perfect hee (though I be vilde)
to please when I offend:
He sits with thee, (though I exilde)
in glory to the end.

My nature is inclin'd to euill,
though his with good accord:
My sences seeke to serue the deuill,
his will to please the Lord.

Where-

Wherefore, O God, that art moſt iuſt,
in him my debts to pay:
In his deſert my ſoule doth truſt
thy wrath for to allay.

O Father, full of knowledge deepe,
thou ſearcheſt ſecrets of each heart;
Beholdſt deſires Wee priuate keepe,
with hidden ſilence in the darke:
But yet thou doeſt thus much require,
thy children ſhould know and confeſſe:
Thee for to be their lightſome fire,
that iudgeſt their workes in righteouſneſſe.

As thou haſt fram'd in man a heart,
wherewith his Maker to beleeue,
A tongue, and lips, and euery part,
wherewith he glory may thee giue.
And thou doeſt chalenge at his hands,
free ſacrifice of prayers praiſe:
And honours due throughout all lands,
that all men canſt deiect and raiſe.

Thy Children muſt not in their minde
be dumbe, nor in their tongues be mute,
When they ſhould ſeeke thy helpe to finde,
and by petition ſhew their ſuite.

Thy

Thy Sonne doth bid me aske and haue,
and finde to ſeeke, to knock to enter.
What they doe want, that they may craue,
by faith in him they may aduenture.

Thou ſtill art ready to be found,
and helpe thine owne in their diſtreſſe,
That in their faith are conſtant found,
and patient in their heauineſſe.
Therefore, deare Father, I beſet
with many miſeries diſtreſt:
Come vnto thee thine ayde to get,
and after trouble to finde reſt.

And haue thy Grace without, within:
but I that am of ſinners chiefe:
Becauſe thou hat'ſt in me my ſinne,
they doubt thou wilt not giue reliefe:
Alas poore wretch what ſhall I doe?
to aske I am ſo farre vnfit,
Vnapt, my God, to aske vnto,
vnworthy to haue benefit.

Of what I craue, or doe deſire,
and yet to cry I will not linne:
Till thou doeſt ſend refining fire
and purifie me from my ſinne.

A Prayer for the obtaining of Faith, Hope, and Charity, and all Christian vertues.

O Lord, and Father of lights, from whom proceedeth euery good and perfect gift: I beseech thee to blesse mee with all spirituall blessings in heauenly things in Christ. Increase the little graine of my weake and feeble Faith, direct it to the true obiect, the merits of Christ Iesus, and let it not be bare and bad, but effectually working by loue. Make me strong therein, and constant to giue credit to thy Word without doubting, and protect mee among the diuers and manifold errors, sects, and heresies of this world that fight against the foundation. Lord let me not be disappointed of my hope which I haue in thee: but make good thy promises vnto mee, and so worke in my

my heart, that I may haue courage in conflict, patience in trouble, and comfort in all things. Keepe mee from insolencie and pride, and graunt mee true humility, and lowlinesse of minde, that I bee not puffed vp to contemne my brethren, but giue mee that due consideration of my owne vilenesse, and infirmities, that as dust and ashes I may tremble, and stand in awe of thy Iudgements, and as a sinfull man, esteeme better of others then my selfe. O deare Father, when Sathan shall accuse mee, my owne conscience beare witnesse against mee, the whole world forsake mee, and all things set themselues against mee for my sinnes; then strengthen mee in thy Faith, that I fall not from thee: inflame my cold heart with the vnfained affection of heauenly loue, that I may loue thee (O blessed Trinity) withall that I haue, aboue all, & my neighbour as my selfe.

Graunt

Graunt me a compaſſionate and a charitable minde, to helpe and ſuccour others to my ability, to forbeare and forgiue them though they bee mine enemies. Inflame me with loue and charity towards all men, to forgiue and forget, to doe good, to pray for them, that I may follow the ſteps of my Sauiour: open the eyes of my vnderſtanding, and helpe me to examine my ſelfe, concerning my knowledge, faith, and repentance: ſend me the hunger and thirſt after righteouſneſſe, and make mee verily and fully partaker of all the benefits of that bitter paſsion of my Lord & Sauiour Ieſus Chriſt, To whom with thee and thy moſt holy Spirit, be all honour and glory, this day and for euermore. *Amen. Amen.*

The ſighes and meditations of an afflicted conſcience.

O Moſt merciſull God, which by the ſending of thy Sonne into

into the world, haſt brought to paſſe, that where ſinne abounded, there grace abounded much more, I forlorne wretch diſquieted in minde and affiicted in conſcience, for feare of thy Iudgements vpon my ſinne, doe with bended knees and teares vnfained, a moſt humble Suppliant, begge and craue of thee ſome ſuccour and reliefe; open, open the gates of thy mercies to the greatneſſe of my miſeries: my abiect countenance witneſſeth my diſtreſſed minde. My ſpirit is ſorrowfull, my heart is heauie, my words are ſtopt with ſighes, and my plants watered with teares: to thee I hold vp my hands, to thee I lift vp my heart, to thee I pray, requiring thee of mercie, O Lord, what ſhall I deſire of thee, that deſerue nothing at thy hands? What can I hope for that am euen heartleſſe? Lord, if thou haſt ſaid, Shall not my ſoule be auenged on ſuch a one as this?

remem-

remember thy promiſe elſe-
where; I will haue mercy on him
that could finde no mercy, and let
it light vpon me: if Sathan pre-
ume that GOD hath forſaken
him, thinke vpon the decree for
the ſeede of the woman, and let
the power of thy ſonnes paſſion,
defeat all the deuiſes of the deuill
againſt me.

O Lord heare me ſpeedily: if
thou doe not, I ſhall be helpleſſe
and hopeleſſe, for my conſcience
accuſeth mee, my memory giues
euidence againſt me, and my rea-
ſon condemneth me. My ſpirit is
weary of this bondage, and I haue
bid my life farewell. My conſci-
ence is clogged, when I behold
the bloudy wounds of my ſoule
the voyce of ioy and mirth
gone from me, I am deepely plun-
ged in diſcomfort, I haue neithe
worth to appeaſe thy wrath, no
patience to endure thine indigna-
tion. I pray thee therefore ſen
the comfort of thy holy Spirit

to my heart, and ſtrengthen my faith, that I be not ſwallowed vp with ouer much heauineſſe. O Lord, let thy maieſtie appeare in thy mercy, forgiue my ſinnes, the vnhappy ground of all this woe, and I am recouered of all mine infirmities. Try not the law with me, leſt I come to Iudgement, ſanctifie all thoſe good meanes vnto me wherein I ſeeke reliefe, as prayer, reading, and hearing of thy holy Word: moderate and mittigate my vexation, encreaſe faith, eſtabliſh hope, graunt patience, and keepe me from diſpaire. Take away this Cup from mee if it be thy will, if not, ſuffer me not to be tempted aboue my ſtrength, I haue an humbled and contrite heart (O Lord) looke vpon me: I goe mourning all the day long, & am like to him that is at the point to dye. O Lord comfort me, thou that wilt not breake a bruiſed reed, ſpare me, thou that deligheſt not in the death of a ſinner, reuiue

uiue mee, though my heart condemne me, yet good Lord acquite mee, relieue mee, releaſe mee, ſay vnto my ſoule, I am thy ſaluation. Hearken Lord vnto my Prayer, and graunt my requeſts, for Ieſus Chriſts ſake. *Amen*,

The diſtreſſed prayeth to be ſanctified, and to enioy the renued graces of regeneration.

O Lord, me throughly ſanctifie,
vntye my tongue, open my lips:
I cannot ſilence keepe, for why
my conſcience euery houre me whips.
My miſeries growe more and more,
within my bones I finde no reſt:
Thy grace a-new to me reſtore,
and let me ſpeake what likes thee beſt.

Let thine eares euer be enclinde,
to my extreame and doleſull cries:
Let me thy mercies ready finde,
to take my teares from weeping eyes.

Thou euermore do'ſt heare the cries,
of all that feare thy holy name;
And com'ortſt them with thy mercies,
that truſt in thee, and begge the ſame.

Their ſoules thou doeſt from death defend,
and cheeres th'ir heart in time of neede:
To me therefore thy comforts ſend,
and giue thy helpe with louing ſpeede:
Thy ſeruants cannot hold their tongue,
though oft they muſe, and cannot ſee:
Why their afflictions laſt ſo long,
and they for mercy crie to thee.

Till at the length the fire of zeale,
doth kindle, then it out muſt breake:
Tongue cannot hold, but muſt reueale,
their groanes, & griefes, & needs muſt ſpeake,
To ſhew their hope which like to fire,
none can ſuppreſſe when they beleeue.
T'will pearce the cloudes, to thee aſpire,
yet thou doeſt ſeeme no helpe to giue.

At laſt thy goodneſſe doth appeare,
and thou embraceſt him with ioy:
Time of deliuerance draweth neere,
and thou Lord freedſt him from anoy:

Good God how commeth this to paſſe,
that I ſo long haue ſought to thee:
And thou ſtill ſeem'ſt to hide thy face,
and keep'ſt thy graces ſtill from mee.

How long haue I vnto thee pray'd,
and thou ſeem'ſt not to giue me eare:
This makes mine heart and thoughts afraid,
ready to faint with deepe deſpaire.
I ready was for to ſurceaſe,
the ſuite which I ſo long had ſought,
Made vnto thee, for to appeaſe
thy Wrath by Chriſt that hath me bought.

O Lord my God thy promiſes,
and louing kindneſſe onely feede
And comfort me in heauineſſe,
With neuer dying hope in neede,
I know expected time will come,
when thou forgetting all my ſinne,
Wilt ſee my ſorrowes, all and ſome,
and free the bondage I am in.

A Prayer

A Prayer in affliction or aduersity.

MOst mercifull Redeemer, which art alwayes full of compassion, thou art alwayes our preseruer, whether thou sendest vs aduersity or prosperity, for great is thy mercy and compassion, in that thou healest the inward man by outward afflictions, as it were by bitter medicines, and prepareſt vs to euerlasting ioyes, by temporall troubles. And forasmuch as thou thy selfe hast traced vs out this true way to felicity by thine owne footesteps: graunt that I may patiently and obediently drink this cup, which thou reacheſt vnto me.

Grieuous indeede are these things vnto my nature, but yet thou hast suffered grieuouser things for mee: and I haue deserued farre grieuouser things then these, for I haue deserued hell

fire. Notwithſtanding, thou knoweſt the frailtie of mans eſtate; and therefore like the mercifull Samaritane, thou powreſt wine into our wounds, which maketh our vices to ſmart, but yet thou alayeſt it with the oyle of thy comfort. If thou think meet to encreaſe our griefes, encreaſe thou alſo the gift of patience, and graunt that theſe afflictions may turne vs to the amendment of our ſinfull deedes: or if thy fatherly louing kindneſſe thinke this thy gentle chaſtiſement to be ſufficient: let this ſtorme paſſe, that although heauineſſe endure for a night, a moment, ioy may come in the morning; graunt vnto vs in both reſpects a reuerent thankfulneſſe, as well for amending and reforming thy vnprofitable ſeruant by gentleneſſe; as alſo for that thou haſt remooued the cup of affliction, or allayed the bitterneſſe of it, by the ſweetneſſe of thy mercie. To thee there-

therefore bee thankes and praise for euer. *Amen. Amen.*

Meditations vpon the passion of our Lord and Saviour Iesus Christ.

WHat man is this, whom I behold all bloudie, bowing down his head for weakneſſe towards his ſhoulders, his body all tormented with ſcourges, ſtripes, & grieuous wounds, crowned with a Garland of thornes, pricking and piercing to the braine, and thus faſtned to an ignominious Croſſe? What heauie or haynous crime hath hee done, to deſerue this intollerable and vnſpeakeable torment? What Iudge could bee ſo cruell to ſentence him to it? or what remorceleſſe or mercileſſe Executioners could be found to deale ſo outragiouſly with this tender and peereleſſe body. Notwithſtanding

the deformity of theſe bloudie wounds, yet is this matchleſſe body fairer then the Sonnes of men. Surely it is Ieſus Chriſt the Sonne o the liuing God: Oh hee is my Lord and Sauiour Ieſus that is thus crucified for my ſin, and for my ſake. Oh, art thou he that excelleſt all men in beauty? in whoſe lippes was neuer found guile, and from whom proceeded ſuch gracious words as neuer man ſpake? where then is that beauty of thine? where is that grace of thy lippes? Oh, I ſee it not, I finde it not, fleſhly eyes conceiue not ſo great a myſterie: open thou the eyes of my minde, bring thy diuine light neerer vnto me, and bring mee powerfully and more ſeriouſly to behold thee in this thine agony and paſſion.

I ſee it is Ieſus the Son of God, the vnſpotted Lambe, without ſinne, without fault, without offence, which tooke my wickedneſſe vpon him, to the intent that

I being ſet free from ſinne, might bee brought againe into Gods fauour, riſe againe from my fall: returne home againe from baniſhment, and attaine the end for which I was created: that which I deſerued, he ſuffered, and that which I could neuer attaine vnto, he giueth.

O my Redeemer, deliuerer, and Sauiour, draw me to thee, that being alwaies mindfull of thy death, truſting alwayes in thy goodnes, and being alwayes thankfull for thy vnſpeakeable benefits, I may bee made partaker of ſo great reward, and not bee ſeperated from thee, through mine owne vnthankfulneſſe: Oh let not thy moſt humble inueſtment of humanity bee in vaine in reſpect of me, nor thy vnſpeakeable (and by thee alone endured) torments be in-effectuall, but valuable and all-ſufficient for the eternall ſaluation of my ſoule and body: whom thou haſt redeemed and ſanctified

with that thy most glorious and inestimable blood, shed at the time of Passion vpon the Crosse.

2. Oh, I behold thee, crucified for my soule: Oh that thou wouldest also crucifie mee with thee, that I might vtterly die in all carnall affections, and so liue to thee, or rather my sweet Sauiour thou in me, then should I rest perfectly assured (as by faith in thee and thy promises I doe) to liue in thee, and to arise by thee aud with thee to life euerlasting: thy flesh is crucified, O Christ: crucifie thou the power of sinne that raigneth in mee: graunt I may put off the old man, and vtterly abollish the whole body of sinne, and be freed from all wickednesse, vnbeliefe, hardnesse of heart, and dominion of all manner sinne and Sathan. Let thy yoke become sweet, aud thy burthen lightsome to mee, through thy most grieuous Passion.

3. O most high & mighty singular-

gular obedience, where-through thou diddeſt ſubmit thy ſelfe to innumerable torments, yea euen to a moſt grieuous, moſt bitter and moſt reproachfull death, becauſe thy heauenly Father (for the Redemption of mankinde) had decreed it ſo. O ſplendour and brightneſſe of thy Fathers glory, O Sun of righteouſneſſe, alwayes ſhining full of grace and glory, ſhew vs where thou feedeſt in the heat of the day, and where thou ſhrowdeſt thy Sheepe from the colde, and thy little Lambes from the ſtormes of thy Fathers burning wrath and feareſull indignation: Oh that wee might bee transformed into that liuely and ſenſible Image of thy Paſſion, that wee might alwayes dwell in thee, and thou in our hearts by faith, rooted, and grounded in charity, ſo as wee might with all thy holy ones, comprehend the length, bredth, height, & deepnes of thine agony & bitter paſſion.

4. I see a wonderfull kinde of loue, thy highnesse boweth down the head, that wee might be certainely assured that thou wilt graciously heare vs and helpe vs, thou offerest the kisse of reconciliation and attonement, yea and that of thine owne accord, being the party grieued and wronged, vnto vs that haue done the wrong. Thou reachest out thine armes to embrace vs: thou stretchest out thy bored hands to giue vs all things abundantly without holding any thing back: thy side is open to thine heart to receiue vs in thither, if wee will enter in at the open dore, thy feete are fast nailed to the intent, that wee may know thou wilt neuer depart from vs, if wee depart not from thee. O Father and Lord of ours, thou seest the hardnesse of our heart, and much rather the dulnesse of it. It is not enough for vs to bee allured and called so gently, so sweetly, and so

ſo louingly ; but thou muſt bee faigne euen to draw vs, pull vs, and violently hale vs vnto thee: create new and obedient hearts in vs, for this wee haue is more vngentle then the curſed Iewes, and more hard then the ſtones that cloue in compaſſion of thine innocent and yet moſt cruell Paſſion.

5. O Lord Ieſus Chriſt, the euerlaſting ſweetneſſe, and triumph of them that loue thee, exceeding all ioy and all longing, thou ſauer and louer of repentant ſinners, which doeſt acknowledge thy delight to be among the children of men, and therefore in the end of times becammeſt man for mans ſake: Remember all the ſorrowes which thou didſt endure, euen from the inſtant of thy conception in thy humane nature, and from thy cradle to thy croſſe. Remember the bitter ſorrow which thou didſt ſuffer and endure when thou ſaydeſt, My

ſoule

ſoule is heauy euen vnto death. And at the inſtitution of the commemoration of thy death, when thou didſt waſh thy Diſciples feete, & comforting them ſweetly, toldeſt them of thy Paſſion that was at hand: Remember the ſorrow, anguiſh, and griefe, which thou didſt ſuffer throughout thy whole tender body, before thy ſuffering vpon the Croſſe, at ſuch time as after thrice praying, thou didſt ſweat water like to blood, was betrayed by one of thine owne Diſciples, apprehended by thine owne choſen people, accuſed by falſe witneſſes, condemned wrongfully by three Iudges in thy choſen Citie, at the time of the Paſſeouer, in the flouriſhing youth of thy body: and being vtterly guiltleſſe, was deliuered to the cruell Iewes, beſpetted, ſtript out of thine owne garment, cloathed with another bodies apparell, buffeted, blinde-folded, and ſmitten with ſinfull fiſts, bound, ſcourged,

scourged, and crowned with thornes.

6. O most sweet Iesus, I beseech thee make mee mindfull of these thy paines and sufferings which thou hast endured for my sinnes, that I might bee discharged, and set free from them, and my reconciliation and peace bee made with thy Father through thy chastisement, by whose sorrowfull stripes wee are healed: make mee to abhor all such hatefull sinne, and cursed disobedience, which could not be put away, without thy so grieuous punishments. Make me to be heartily sorrie, for my sinfulnesse, and to eschue mine offences, which draw thee to the suffering of so great torments: make mee mindfull of thy great loue to me, and to all mankinde, and let the infinitenesse thereof kindle an vnfeigned loue in me towards thee and my neighbour. Let this thy vnmeasurable goodnesse breede in me a willing

willing minde, and desire to abide all things patiently for thy sake, and for the truth of thy Gospell: And let it ingender in mee, a despising of all worldly and earthly things, and an earnestly longing, and endeauour to attaine to the heauenly inheritance for the purchasing whereof vnto me, and for the bringing of mee thereunto, thou hast indured these, & al other thy most bitter, and intollerable torments, at the time of thine agony and passion.

Wherefore I beseech thee graunt me true repentance, amendment of life, perseuerance in all goodnesse, a stedfast faith, and a happy death through the merits of thy sufferings, that I may also bee made partaker of thy blessed Resurrection. *Amen.*

7. O Lord Iesus, the very freedome of the Angels, and the pleasure of Paradise, remember the terrour and griefe which thou didst endure at the time, when as all

all thine enemies ſtood round about thee like a ſort of roaring Lyons, vexing thee with buffetings, ſpettings, ſcratchings, and other intollerable dealings, and martyring thee with reproachfull words, grieuous ſtripes, and moſt grieuous torments. I beſeech thee, O Lord, for thine owne ſake, and for thy exceeding great mercies ſake, which cauſed thee to endure and ſuffer theſe things, for our redemption; deliuer mee from all mine enemies, viſible and inuiſible, and graunt that I may finde protection in this life, and endleſſe felicity in the life to come. *Amen. Amen.*

O Lord, the Creatour and framer of the world, whom no meaſure can comprehend within bounds, and which holdeſt the earth in thine hand; call to minde thy moſt bitter paine which thou didſt endure, when they nayled thy moſt holy hands to the Croſs, and likewiſe pearced through thy moſt

moſt tender feete, making thy wounds ſtill more and more painfull, and ſo drawing and ſtretching out thy body to the length and breadth of the croſſe: I beſeech thee graunt that my continuall minding of this thy moſt holy and bitter paines vpon the Croſſe, may alſo cauſe me to ſtand in awe of thee, and alſo to loue thee with an vnquenchable loue.

8. O Ieſus, the heauenly Phiſitian, remember the anguiſh, paine, and griefe, which thou diddeſt ſuffer by the renting, crucifying, & tearing of all the parts of thy body, when thou wert lifted vp, and nayled to the Croſſe: inſomuch as there was not any one of them whole and vnbruiſed, ſo that there was neuer any paine found like vnto thine: for there was not any place of thee left whole, from the ſole of the foote, to the crowne of the head, and yet euen then (vnmindfull of all thy paines) thou prayedſt earneſtly

nestly and mildly for thine enemies, saying: Father, forgiue them, for they know not what they doe, I beseech thee by thy louing kindnes and mercie, which caused thee to suffer these paines for my sake, let thy passion be the full satisfaction, absolution, and pardon for all my sinnes. *Amen.*

9. O Iesus, the mirrour of eternall brightnesse, and fountaine of vnconsumeable goodnesse, which crucifying vpō the Crosse, didst thirst for the saluation of mankinde. I beseech thee kindle in vs the desire of all good works, & quench in vs the thirst and concupiscence of all fleshly lusts, and both coole and kill in vs the loue of all worldly delight. O Princely Iesus, the strength and triumph of our minds, which for our sakes didst suffer such anguish of heart, that the bitternesse of thy death, and the exclamation of the Iewes, vpbraiding and reuiling thee, made thee to cry out with

with a loude voyce: O God, my God, why haſt thou forſaken me? I beſeech thee forſake mee not in my diſtreſſe; but bee at hand to comfort mee, and deliuer me, eſpecially at the time of death. O Ieſu, the bottomleſſe ſea of all mercy, I beſeech thee by the deepe wounds, which pearced through thy fleſh, into the marrow of thy bones, and into the very bowels of thee; pull me out of the gulph of my ſinnes, and hide mee in the holes of thy wounds, from the ſight of thy Fathers iuſt wrath, vntill his diſpleaſure be ouer-paſt.

10. O Lord, the mirrour of truth, the ſtandard of vnity, and the bond of charity, remember thine innumerable wounds wherwith thou wert torne from top to toe by the wicked Iewes, ſo that thou wert all on a gore blood: which torment thou didſt ſuffer in that moſt holy body of thine for our ſakes: O moſt ſweet and milde

milde Iesus, leauing nothing vndone on thy behalfe, that might be for our benefit. I beseech thee write the memoriall of these thy bloody wounds in my heart, with thy most pretious blood, that in them I may reade thy great loue towards mee: let the remembrance of them be layd vp continually in the closet of my heart, that the consideration of the paines and griefes which thou sufferedst for my sake in thy passion, may make mee to loue thee more and more, and neuer to giue ouer, vntill I be come vnto the treasure of all goodnesse & ioyes, which I beseech thee to graunt me for thine owne sake, O most sweet Iesus. *Amen.*

11. O Iesu, the onely begotten Sonne of the heauenly Father, and the brightnesse and Image of his substance, remember thy heartie commending of thy spirit into thy Fathers hands, when hauing thy body all torne, and thy heart full

full of anguish, and sorrow, and the curse of our bloody sinnes prest thee euen to the death, and to the expiration of thy humane soule. I beseech thee for this thy pretious deaths sake, O King of Saints, giue mee strength to withstand the deuill, the world and the flesh, that being dead to the world, I may liue onely vnto thee: And whensoeuer this wayfaring and banished poore soule of mine, shall depart hence, I beseech thee receiue it home into the hands and protection of thy mercy, and graunt it may be deare and pretious in thy sight, and liue and remaine with thee in glory for euermore. *Amen.*

12. O Iesus, the true & fruitfull vine, remember the abundant flowing out, and shedding of thy blood, which thou didst send out of thy body most plentifully, as out of Grapes, prest at the wine-presse, at which time as thou didst tread the wine-fatte alone,

lone, and beganneſt to vs of the cup of water and wine, which ſtreamed forth out of thy moſt glorious ſide. I beſeech thee O moſt ſweet Ieſus, by this moſt bitter death of thine, and by the ſhedding of thy moſt pretious blood: wound my heart with ſuch repentance of my ſinnes, and ioy of thy loue, as my teares may be my food, day and night. Turne thou mee wholy vnto thee, that my heart may dwell with thee continually, and my conuerſation be acceptable vnto thee: And let my life bee ſuch, through thy goodneſſe, as I may praiſe thee for euer, with all thy Saints in the life to come. *Amen.*

O Lord Ieſus Christ, the Son of the liuing God, who thirſting for the full accompliſhment of mans redemption, didſt taſte of the vinegar and gall deſpightfully offered vnto thee, and diddeſt dying vpon the Croſſe, commend thy ſpirit into the hands of thy heauenly

heauenly Father : So doe I betake my ſoule into thy mercifull hands, beſeeching thee both to preſerue it here from all ſinne, and in the end to receiue it in peace into the company of thy choſen that are departed, that I may with them praiſe thee euerlaſtingly, which liueſt and raigneſt with the Father and the holy Spirit, coequall and coeternall, one glorious, wonderfull, and immortall God, for euer and euer. *Amen. Amen.*

In the pangues of death, and in all tribulations, the Remedies to be learned in the ſufferings of Chriſt.

WHat's death? a ſeperation
of mortall body from our breath,
What's that? but a ceſſation,
from cares, and from a liuing death.
What's that ceſſation? Why, it is a ſleepe,
by which we wholly are refreſhed:

Yea but in ſleepe, who ſhall vs keepe ?
euen he that guards his owne redeemed.

But Who made death ? it Was made by ſinne,
and What is ſinne ? the lawes tranſgreſſion :
Of that how ſhould I vantage winne ?
all ſinne is Weakened by confeſſion.
But by death's dint, 'tis ouercome,
and whence came ſinne ? from hell beneath ?
When was't firſt bred ? in Mothers Wombe :
When will it end ? not till our death.

This ſeemeth ſtrange, but this is true,
by nature ſinne is hatch'd in vs,
Old Adams *Rules, till God renue.*
Why then I ſee the caſe ſtands thus.
As ſinne goes in, ſo life goes out :
as ſinne goes out, ſo life comes in :
So by the Lord 'tis brought about,
ſinne conquers life, life conquers ſinne.

Though life by ſinne be ſtill annoy'd.
and ſinne of death hy ſtrength and ſting :
Yet viprous ſinne by death's deſtroy'd.
life killeth death, when death kills ſinne,
The death of body, or of nature,
is that Whereto all ſubiect bee :

Cauſe

Cauſe ſinne hath tainted euery creature,
according vnto Gods decree.

When bodies life doth fade away,
and we giue vp our dying ghoſt:
And then our corpes is clad in clay,
and vnto God our ſoul s doth poſt:
It is ordained and decreed,
that all men by neceſſity,
Through that firſt Adams ſinfull deede,
are ſubiect, made the death to dye.

To dye for ſinne, 'tis due for ſinne,
to aye in ſinne a heauie caſe,
To dye to ſinne is to beginne,
to leaue our ſinne and liue to grace;
The death in ſinne without repenting,
in affect, effect, and aſpecting
In thinking, doing, and frequenting,
and offered grace of God reiecting.

I Wretched wofull execrable,
haue plague of God, by ſinne, for ſinne,
Of miſeries moſt miſerable,
to them that liue and dye therein:
But he that dies, before he dies,
when he is dead, he is not dead,

But old age dies, and he ſhall riſe,
with glory from the graue his bed.

And he that's toucht with conſcience pricke,
whoſe ſence of ſinne is ſharpe and quicke,
That man is ſicke ere he is ſicke,
and when he's ſicke, he is not ſicke.
I looke poore wretch on mine eſtate,
and others maniſh by mine harmes:
That was neere death but now of late,
by ſinne enchaunted by her charmes.

Had I not dyed, ſure I had dide,
O happy Phœnix liuing death,
Still let my fleſh be mortifide,
O let me breath a liuing breath.
Sweet Ieſus thou didſt dye for me,
and in thy death with thee I dide,
O liue in me, and I in thee
ſhall liue, and euermore abide.

And Wormes meate thou, durt, clay & ſlime,
kill carnall luſt thy ſoule to ſaue:
Quaile vild affections, whilſt haſt time,
that life through death, by grace maiſt haue:
Shake hands with ſinnes and all offences,
and learne to dye, before thou dye.

When bidſt adiew vnto thy ſences,
then ſhalt thou liue eternally.

The cauſe of death.

The cauſe of death is Wicked ſinne,
for out of ſinne, our death did flowe:
From thence did all our plagues begin
out of this tree, our ills did growe.
Hunger, fire, death, and all,
created were for puniſhment:
And layd on man for Adams *fall,*
and was the cauſe of our torment.

God ſaid to Adam, *Scripture ſaith,*
What houre ſoener thou ſhalt eate,
Thou ſhalt be ſure to dye the death;
doe thou not taſte forbidden meate:
Through enuious malice of the deuill,
into the world came this eſtate:
Sinnes entered with all actions euill
by Adams *fault, not by our Fate.*

Two ſorts of death, from death by ſinne,
proceedes as effects from their cauſe:
The death of nature, doth begin,
and death of grace next by Gods lawes.

By which we are made slaues for euer
in darknesse, called death eternall:
From worme of conscience freed neuer,
depriu'd of all the ioyes supernall.

As by example euident,
two sorts of death approued well:
The glutton rich to hell was sent,
his body buried quick in hell.
And Lazarus *poore beggar dead,*
to Abrahams *bosome carried is:*
With Angels wings with glory spread,
where is true ioy, and comforts blisse:
The one hath heauen, the other hell,
the one hath blisse, the other bale:
The one in heauen still must dwell,
and the other deuils pull and hale.

He died with his conscience euill,
in death he sawe his wickednesse:
And his damnations with the deuill,
as holy Scriptures doe expresse,
This is the consolation great,
of them that in their death-beds lie,
Their mindes flie vp to the mercy seate,
and there for mercy lowdly crie:
By Christ which death abolished,

and ſinne that's cleans'd by his blood:
Whoſe merits, pardon purchaſed
for all our ſinnes, and death withſtood.

To vs his goodneſſe is imputed,
to him the ſinnes that we committed:
And we for righteous are reputed,
and all our ſinnes they are remitted:
For he alone by death hath bought vs
from power and paine, of deuill, of hell:
Beat Sathan downe with iron rod,
to place where damned ſpirits dwell.

Eternall death could not preuaile,
'gainſt him, nor ouer him haue power:
Chriſt ſtrengthned thoſe whom ſinne did quaile;
his might; the mighty did deuoure.
O're death, o're ſinne and hideous hell,
he gaue vs life and victory:
To all thoſe that keepe his precepts well,
and them enſtalls in endleſſe glory.

For as by Adam *all men dyed,*
for ſinne and by iniquity:
In Chriſt ſhall all men be reuiu'd,
to liue with him eternally:
The godly and iuſt people haue

most comfort, though with paine and griefe:
They suffer death, and lye in graue,
and seeme forsaken sane relieſe.

They are sheepe which men ordaine,
to death and slaughter to be put:
As silly guiltleſſe Lambes are slaine,
When Butchers knifes their throats doe cut:
For we which liue shall giuen be,
to death, for Jeſus Christ his sake,
If they doe not diſpaire in thee,
no feare of death can cauſe them quake.

But reſt aſſured they shall paſſe,
through death to life eternally:
Who aske for mercy and for grace,
and vnto God for Faith doe cry.
They ſuffer both his hand and rod,
and when he ſtrikes, are patient:
They put their hope, and truſt in God,
who comforts them with hearts content.

Their death is good and of great price,
they alſo know through Christ his paſſion:
Death's ouercome in wonderous wiſe,
and ſo receiue they conſolation.
If any touch'd in lateſt paines

of direfull death this faith holds faſt,
In midſt of death his life attaines,
and ſhall haue laſting life at laſt:
The Chriſtians ſurely doe beleeue,
that when they ſeeme to be moſt dead,
That then they moſt of all doe liue,
and ſo with ioy lift vp their head,

Chriſt calls the death of godly men
a ſleepe, his owne a death, and why?
The ſouldiers ſpeare was made a pen,
his blood the Inke to write thereby
Quietus eſt, *for Chriſtians all,*
and then the ſame to vs was ſealed:
A ſleepe he iuſtly may it call,
cauſe by his ſtripes our wounds were healed.

His was a death, cauſe death was due,
in him di'd all, he died for all:
Gods Iuſtice vs to death doth ſue,
he pay'd it, and repair'd the fall,
That we might ſleepe, he ſuffered paines,
that we might laugh he oft did weepe:
His was the loſſe, ours was the gaines,
thus did he change death to a ſleepe.

To

To Chriſt did Stephen *yeeld vp his ſpirit,*
for he's the way, the truth, the life:
He purchaſt life by death and merit:
the husband's he, the Church his Wife:
He is that Noah, *his Church the Doue,*
that holds his hand for to receiue vs;
He bids vs come to embrace his Loue,
we flye to him when all deceiues vs.

The heauens, the earth, the Lord commands,
to him all creatures runne but wee:
None can vs take out of his hands,
in life and death to him we flee.
Pillar of faith: Baſis of bliſſe,
of true Religion, true ſupporter,
The point of Reſurrection is,
in death it is the chiefe Comforter.
If this doe fall, all faith may faile,
what Article doth vs refreſh:
When life, and health, and ſtrength doth quaile,
the Reſurrection of the fleſh.

Our bones ſhall bloſſome as the graſſe,
we ſhall be raiſed out of duſt:
The body that before time was,
by Chriſt his power ariſe it muſt:
The firſt fruits Chriſt the head is rais'd,

the members ſhall the ſame likewiſe:
The Lord God for the ſame be prais'd,
we know that We ſhall alſo riſe.
If head aboue the water be,
how can the body then be drowned,
We ſhall ariſe, and Ieſus ſee,
and With him ſhall be Kingly crowned.

Of life and death the true direction,
who in his life and in his dying,
Of our miſdoing is Correctour,
and into all our actions prying.
Chriſt is afflicted for our ſake,
left vs example that we ſhould
Follow his ſteps, and his Way take,
thy croſſe to beare With courage bold.

Our Sauiour Ieſus teacheth thee,
how can that be (ſay'ſt thou) behold
Example, if thou puniſh'd be,
With ſickneſſe, hunger, thirſt and cold:
With thy ſelfe reckon and account,
how it cannot compared be
With his thornes, his nayles ſurmount,
the greateſt paine that paineth thee.

Art thou reſtrain'd of thy deſire,
and luſts that draw thou know'ſt not Whither:
Thinke on Chriſts Croſſe, his wrath and ire,
and put his tortures all together.
If pride puffe vp thy minde with motions,
looke on Chriſt nayl'd on the Croſſe:
And thinke as bound by due deuotions,
of our great gaine, by his great loſſe.

If thou in filthy luſt doeſt burne,
or any other ill deſire:
Thinke but how Chriſt his fleſh was torne,
to ſaue thy ſoule from flames of fire.
With ſtripes thruſt through, and all to broken
his drinke was Eyſell mixt With gall,
With his laſt gaſpe, the earth Was ſhaken,
who ſuffered for the ſinnes of all.

If enuie, hate, reuenge thee grieue,
thinke With thy ſelfe how Chriſt did pray:
O Father, doe them all forgiue,
for them that tooke his life away.
God vs commanded to forgiue,
and ſayeth then we ſhall be forgiuen:
Without offence no man can liue,
and God his ballance hangeth euen.
He that doth not forgiue his brother,

Will then the Lord his faults remit:
No, as he deales with another,
another ſhall repay, 'tis fit.

And When you kneele to God, and pray,
forgiue, if you haue any thing
Gainſt any liuing man that day,
that Chriſt may you remiſſion bring:
And When thy gift thou do'ſt preſent,
and on the Altar ſacrifice:
Firſt with thy brother make conſent,
and him forgiue in any Wiſe,

When thou to Chriſt Waſt enemie,
and ſtrengthened in great extreames:
Yet then did he giue remedie,
and o're thee ſpread his mercy beames:
He gaue to thee his holy ſpirit,
to guide and leade thy ſoule aright:
And gaue thee heauen there to inherit,
all ioyes and bliſſe aye in his ſight.

When thou from him Was gone aſtray,
he ſought thee out, and did thee finde,
And finding thee, brought thee away,
vnto his fold he thee reſignde:
Thanke God therefore, and render praiſe,

exalt

exalt and laude his holy name:
Vnto the heauens ſing alwayes:
All men on earth doe yee the ſame.

Henceforth my ſoule walke in his path,
and erre not from him any more:
Leſt thou prouoke his heauy wrath,
and then art worſe then wert before.
Let not Gods gifts be giuen thee,
to worke thy condemnation:
With feare and trembling walke ſincere,
confirming thy Saluation.

Shunne thou all wicked Company,
With doers ill aſſociate not:
Leſt thou from faith ſhould'ſt fall and flie,
and ſoule and body ſoile and ſpot.
But bleſſe his name Who called thee,
vnto the ſtate of righteouſneſſe,
And thy ſinnes vengeance tane hath he,
to giue thee heauens happineſſe.

Bleſſe thou his bleſſed Holineſſe,
his praiſe let heart and minde record:
And let thy tongue and voyce confeſſe,
the gracious goodneſſe of the Lord.
Proſtrate thy ſelfe downe at his feete,

offer

offer thy ſeruice With free heart:
O yeeld God all, for 'tis moſt meete,
ſince he made, ſau'd, and bleſt each part.

Who ſpared not his onely Sonne,
but let him dye thy ſoule to ſaue:
To pay and ranſome thy faults done,
and to redeeme thee from the graue:
So in the Prayer of our Lord,
we doe forgiue What's done againſt vs:
As God forgiueneſſe ſhall afford,
our Sauiour Chriſt doth teach vs thus.

A Prayer to beare patiently the Croſſe of Chriſt or any affliction: And if God ſo pleaſe to call vs to that triall, euen to reioyce in Martyrdome.

O Almighty God, moſt mercifull and louing Father, that haſt decreed, that through manifold tribulations and afflictions in this world, we that truſt in thee, muſt enter into the Kingdome of heauen.

heauen. And thoſe that will follow thee my Sauiour, and be thy Diſciples, muſt take vpon them by the conſtraint of the world, as *Simon* of Cyrene to beare thy Croſſe, and to follow thee, and thoſe that liue godly in thy Son, muſt ſuffer reproach and affliction. And that there is neuer a Son whom thou loueſt, but muſt like *Peter* drinke of thy Cup, and endure chaſtening. And in ſo doing, thou offereſt thy ſelfe an aſſured louing Father, and aſſureſt vs that wee are thy ſonnes: becauſe it is giuen vs, not onely to beleeue in thee, but alſo that wee ſhould ſuffer for his names ſake. O Lord, I am willing not onely to liue with thee, but alſo to dye with thee. My Spirit is willing, though my fleſh bee weake. Wherefore if it bee poſſible, let this bitter Cup paſſe from me, or if thou pleaſe, and haſt appointed, that I by death ſhould glorifie thee, and with my blood ſeale

and

and confirme thy truth: ſweet Ieſus giue mee ſtrength, comfort, and patience, bleſſed be thy name, and thy moſt holy will be done.

O Lord manifeſt thy power in my weakeneſſe, and ſtrengthen me, that I may by the ſame power, whereby thou raiſeſt thy ſelfe from death to life, patiently beare, and willingly ſuffer that for thy name ſake, which otherwiſe for fleſh and blood ſeemeth feareſull to be endured: O Lord, when I conſider the hazards that wee runne through, for the obtaining of theſe preſent profits, and delights of this life, and with what vnwearied paines wee proſecute the winning of this worlds vanities, that in the end are nothing worth, but to pamper the body, and make it vpon euery ſlight occaſion moſt willing to deny thee. O Lord, when I conſider the pleaſure of this world, and the abundance of content I haue in this life, wanting nothing for my bodie.

die. Oh what a Coward doth it make mee, that with the young man, that was moſt ready to follow thee; yet when thou biddeſt him ſell all his worldly riches, and follow thee, (O ſimple man) hee neuer came at thee more: So me thinkes I feele Sathan to ſay vnto me; What a foole art thou to leaue father, or mother, wife, and children, houſes, lands, & goods, a certainty for an vncertainty to follow thee. O Lord, how am I tempted by the Papiſts, the Enemies of the Goſpell, to think this way fooliſhneſſe, a Sect and hereſie lately riſen, and ſeperated from the Church, meaning themſelues. Oh how they doe tempt mee by the examples of my fore-fathers, that for many generations, time out of minde, haue liued and died in the Romiſh Religion, and why ſhould I thinke my ſelfe wiſer then they.

O heauenly Father, ſee and behold theſe ſubtill inſtruments of Sathan,

Sathan, and keepe me that theſe crafty baytes of Sathan ariſing from the fleſh and the world, preuaile not ouer me, (that like *Peter* in the water) or the young man I let goe my true faith, not to beleeue in lyes and errours, and ſo finally forſake thee, who hath ſo dearely loued me, and bought me. But O God my Sauiour, ſtrengthen my faith that I be not moued, to let goe my firſt loue, with which I haue been ſo much comforted in thee. O ſtrengthen me, that neither Sathan by himſelfe, nor by his Antichriſtian Inſtruments, which hee ruleth at his pleaſure, preuaile againſt me, either to doubt of my faith, much leſſe to denie thee my Lord and Sauiour, but as thou for my ſake, didſt not contemne nor deſpiſe the reproach of the wicked, nor yet the curſed death of the Croſs: but for the ioy that was ſet before thee, and which thou hadſt with the Father before the world was,

was, endured the ſame, and though thou wert reuiled, yet thou reuileſt not againe, but with infinite patience committed thy cauſe to thy Father: So, O Lord, graunt that by my faith in thy power, I may bee no leſſe aſſured of patience, in the greateſt torment, that ſhall be inflicted vpon my body. For I know that although they kill my body, yet they cannot touch my ſoule, but that it ſhall liue with thee for euer. And in deſpight of their malice, while they thinke to deſtroy my ſoule with death, they ſhall extract my ſpirit into glorious life, with God the Father, and his Chriſt for euermore. Sweet Sauiour, as *Sampſon* in his death triumphed moſt gloriouſly ouer his enemies: ſo graunt to me that they ſeeing my patience, and beholding my vnmoueable hope, may be ſo aſhamed, and in their conſcience ſo affrighted (that they may like *Saul*, at the death of

of *Stephen*) be conuerted, and after their change of minde, magnifie as moſt pretious the death of thy Saints, and by preaching the truth, ſtrengthen the brethren, and ſtand faſt in the Faith vnto the end. O Lord ſtrengthen mee, that I may not faint vnder the croſſe, becauſe thou haſt appointed vs thereunto, that in thy croſſe, wee ſhould be more then conquerours, and by his example, whoſe ſteps we ſhould onely follow, account our ſelues moſt happy, that thou wilt call vs, and grace vs, to lay downe our liues for his name ſake, as thou haſt layd downe thy life for our ſakes. O God, if the righteous ſcarcely be ſaued, (as it ſeemeth vnto the world, through theſe bitter torments, with which wee are to be ſcourged, and made cleane veſſels to ſerue thee in thy Kingdome) where ſhall the wicked and ſinners, which regard not thy croſſe, appeare? O Lord, being confident

dent of thy mercy, in the merits of thy Sonne, doe I ſubmit my ſelfe in ſoule and body, to doe ſeruice and ſacrifice vnto thee, as vnto a faithfull Creatour, knowing that a crowne of glory remaineth for mee. Father, into thy hands doe I commend my ſpirit, Lord Ieſus after death receiue my ſoule, as thou haſt all thoſe braue champions, that were ſlaine with the ſword, that wandered about in Sheepe-skins, and Goat-skins, and thought it better to liue with beaſts in woods and dennes to enioy thee, then to liue among men, Gentiles, and Antichriſtians, and denie thee, being deſtitute, afflicted, and tormented, wandering in Deſarts, mountaines, and dens, and holes of the earth, to auoyde the beaſtly and cruell enemies of thy word.

O Lord, as thou haſt made thy wrath ſmoke againſt the Heathens, the Aſſirians, the Egyptians, the Moabites, the Ammonites,

nites, that first trampled vnder foote the blood of thy Saints, by labouring an vtter consuming of them: So, O Lord, either graunt the conuersion, or else let thine indignation appeare in these our dayes, against the Turkes, Heretikes, Athiests, and all Antichristian enemies, that like *Herod* and *Iulian*, obstinately persecute and scorne thy name.

And this, though a most vnworthy Suppliant, I beseech thee to graunt, and that for the honour of thy great name, in which thy true Church doth onely trust. *Amen. Amen.*

A thanksgiuing for Gods temporall and spirituall blessings.

O Most bountifull and kinde Creatour, vnto thee in Christ Iesus doe I come, and returne most humble and heartie thankes, not onely for the generall

rall goodneſſe, which thou haſt extended vnto all mankinde, but for that eſpeciall part, which thou hadſt diuided vnto mee in more ſpeciall manner. O Lord, I giue thee moſt humble thankes and praiſe, for that portion of thy bleſſings, ſet forth vnto mee to my preſent vſe and comfort in this life: as for thy daily preſeruations of mee, not onely in the wombe of my parents: but for my ſafety in my birth, that I was not miſhapen in breeding, nor in comming forth into this world, and that after my birth, in the time of my ſwadling bands, infancie, childhood, and youth, no miſhap, nor miſhape befell me, to the defacing of that perfect ſhape, in which at firſt thou broughteſt me forth. O Lord, how many children and youth, haue beene maymed at nurſe, and through the careleſneſſe of thoſe vnto whom they haue beene committed vnto truſt, how many haue fallen into the

the fire, and be-ne burned, no
onely in ſome part, but in the
whole body vnto death, and by
other chances, whereof this
world is full, as drowned, bruiſed,
broken in the body, armes, backe,
legges, thighes, feet, in the eyes,
noſe, and face.

O Lord, how innumerable ar
the perils and dangers of this life
vnto which euery man is ſubiect
and doth continually run throug
in euery ſtate and degree of thi
preſent age and life, and yet re
ceiue no dammage. O Lord, fo
theſe deliuerances from dangers
through which I haue paſſed an
receiued no hurt, and for whic
I haue neuer giuen thee thanks,
now returne humble and heart
thanks. O Lord, diddeſt thou no
wonderfully in this life, protec
vs of thy ſelfe, and with thy hol
Angels, it were not poſſible, fo
any man to liue one day in healt
or life. O God, I thanke thee fo
the continuall bleſſings which
haue

haue receiued euery day & night of this preſent life, and for thy liberality in giuing me ſuch plenty of foode and rayment, not onely for my neceſſity, but for my plenteous and free liuing, not onely in health, but in ſickneſſe: And I thanke thee that thou haſt giuen me ſuch plenty, that I may be able to lend, and do good vnto others, and that thou haſt made my Cup to ouerflowe, and haſt giuen mee diſcretion to vſe them ſoberly, thankfully, and honeſtly, and that thou haſt giuen me a heart, to take my part of them, and kept mee from prodigall, vaine, and waſtfull ſpending of them: ſo that my family haue not wanted in due ſeaſon, that portion that hath bin fit for them to haue, and mee to giue them. O Lord I thank thee, that ſince I came to mans eſtate, thou haſt kept me from vaine and idle courſes of liuing, and that I haue not diminiſhed thy bleſſings, but encreaſed them; for it

is

is thou, O Lord, that giueſt meanes and power, not onely to keepe the patrimony of our Fathers, but to encreaſe it. Yea, it is thou that giueſt power vnto our hands, to get goods, thou makeſt wiſe, thou makeſt ſimple, thou makeſt rich and poore, thou makeſt noble and ignoble, wee liue, moue, and haue our Being all in thee, and from thee, and whatſoeuer we are in this life, wee are at thy will and pleaſure, and thine eſpeciall appointment: for though we riſe early, and goe to bed late, yet without thy bleſſing wee labour in vaine, and haue but paine and ſorrow the reward of our deſires. Wherefore (O Lord) I thanke thee againe and againe for thine vnſpeakeable loue which thou haſt manifeſted vnto mee, not onely in bleſſing mee with an honeſt vocation and meanes, in this world to liue, and maintaine my charge, at home and abroad, in honeſt profits and recreations,

whereby

whereby thou haſt made my life pleaſant, and comfortable vnto me: but aboue all, I thanke thee for thy mercy in Chriſt Ieſus, wherewith thou loueſt mee both before, and ſince my being, and that thou haſt ſo eſpecially cared for my ſoule, while I knew thee not, neither cared for to know thee; for I was ſo dead and hardned in the cuſtome of ſinning, ſo that I could not, nor did care to call vpon thee, but followed the concupiſcence of my owne carnall and fleſhly deſires, ſauouring nothing, but that which did altogether offend and diſpleaſe thee, hating thy word not onely in it ſelfe: but alſo the Miniſters thereof, and profeſſours thereof, becauſe of it whom otherwiſe I ſhould haue loued: vntill it pleaſed thee, by the power thereof, to illuminate my blinde vnderſtanding, and made mee to ſee the wretchedneſſe wherein I lay, for want of thy grace. O Lord, ſuch

was and is thy loue, that when with the ſight of my wretchednesse, I began to diſpaire, thou didſt reueale thy Sonne vnto me, and promiſed mee, that though my ſinnes were as red as ſcarlet, yet if I did beleeue in thy promiſes, confeſſe my ſinnes and forſake them, they ſhould bee forgiuen: which I did, and euer ſince through thy grace haue done, and will doe: hereby haſt thou iuſtified mee, and ſanctified me, and giuen me an aſſured hope of my glorification. And thus of the member of Sathan, haſt thou made mee, of thine owne free adoption, a member of Chriſt.

Wherefore (moſt louing Creatour) ſupport mee, by the aſſiſtance of thy holy ſpirit, that I may ſtand faſt, and perſeuere in theſe Graces and gifts of grace, the ſeales of my adoption, vnto my liues end: And may abound in all fruits of righteouſneſſe, ſanctification, and holineſſe, vnto a perfect

fect man in Chriſt Ieſus. This is that mercy of mercies, ſurpaſſing all others, which onely maketh mee happy, in whatſoeuer outward wants, or condition I ſhall be in this life, and though thou gaueſt mee all my deſire, which this world can afford, yet without it I ſhould ſtill remaine moſt miſerable, though in neuer ſo great an eſtate, or eſteeme of the men of this world.

Therefore for this bleſſing, whereby thou haſt pleaſed to ſaue me by faith and repentance, I doe praiſe and thanke thee, not with the tongue and lippes onely, but with the whole man. Let all that is within mee praiſe, praiſe thee; O Lord, while I haue breath, I will praiſe thee, for thou onely art worthy to bee praiſed: yea, my ſoule praiſe thou the Lord: To thee moſt glorious Trinity, be giuen all poſſible praiſe, might, and maieſtie, in heauen and in earth, by thine elect Angels, and

vs men, in our bodies and ſpirits
for euermore, *Amen. Amen.*

This Meditation inciteth vs to repaire vnto
God, in Prayers, in ſilent ſighes,
and in inward deſires
and groanes.

O Father, full of knowledge deepe,
thou ſearcheſt ſecrets of the heart,
Beholdſt deſires wee priuate keepe,
With hidden ſilence in the darke.
But yet thou doeſt thus much require,
thy children ſhould knowe and confeſſe
Thee for to be their lightſome fire,
that iudgſt their workes in righteouſneſſe.

As thou haſt framd in man a heart,
Wherewith his Maker to beleeue:
A tongue, and lips, and euery part,
Wherewith he glory may thee giue,
And thou doeſt challenge at his hands,
free ſacrifice of thankes and praiſe:
And honours due throughout all lands,
that all men canſt deiect and raiſe.

Thy

Thy children muſt not in their minde
be dumbe, nor in their tongues be mute:
When they ſhould ſeeke thine helpe to finde,
and by petition ſhew their ſuite.
Thy Sonne doth bid me aske and haue,
and finde to ſeeke, to knocke, to enter:
What they doe want, that they may craue,
by faith in him they may aduenture.

Thou ſtill art ready to be found,
and helpe thine owne in their diſtreſſe:
That in their faith are conſtant found,
and patient in their heauineſſe.
Therefore, deere Father, I beſet,
With many miſeries diſtreſt:
Come vnto thee thine ayde to get,
and after trouble to finde reſt,

And haue thy grace without, within:
but I that am of ſinners chiefe,
Becauſe thou hat'ſt in me my ſinne,
may doubt thou wilt not giue reliefe.
Alas poore Wretch, What ſhall I doe?
to aske I am ſo farre vnfit,
Vnapt my God to ſeeke vnto,
vnworthy to haue benefit.

Of what I craue or doe desire,
and yet to cry I will not linne:
Thy mercies great I will admire,
and craue to cure my wofull sinne.
O let thy spirit me sanctifie,
vnlye my tongue, open my lips:
I cannot silence keepe, for why,
my conscience euery houre me whips.
My miseries growe more and more,
within my bones I finde no rest;
Thy grace anew to me restore,
and let me speake what likes thee best.

Let thine eares euer be enclinde,
to my extreame and dolefull cries;
Let me thy mercies ready finde,
to take my teares from weeping eyes.
Thou euermore doest heare the cries,
of all that feare thy holy name.
And comfort'st them with thy mercies,
that trust in thee and begge the same.
Their soules thou doest from death defend,
and chear'st their hearts in time of neede:
To me therefore thy comforts send,
and giue thy helpe with louing speede.

Thy seruants cannot hold their tongue,

though

though oft they muſe and cannot ſee.
Why their afflictions laſt ſo long,
and they for mercy cry to thee:
Till at the length the fire of zeale,
doth kindle then, it out muſt breake:
Tongue cannot hold, but muſt reueale
their groanes, & griefes, & needs muſt ſpeake.
To ſhew their hope which like to fire,
none can ſuppreſſe when they beleeue.
Twill pierce the clouds, to thee aſpire,
yet thou doeſt ſeeme no helpe to giue.

At laſt thy goodneſſe doth appeare,
and thou embraceſt him with ioy:
Time of deliuerance draweth neere,
and thou Lord freedſt vs from annoy.
Good God, how commeth this to paſſe,
that I ſo long haue ſought to thee,
And thou ſtill ſeem'dſt to hide thy face,
and keep'ſt thy graces ſtill from me.
How long haue I vnto thee pray'd,
and thou ſeem'ſt not to giue me eare.
This makes mine heart and thoughts afraid,
ready to faint with deepe deſpaire.
I ready was for to ſurceaſe,
the ſuit which I ſo long haue ſought:

Made vnto thee for to appeaſe
thy Wrath by Chriſt that hath me bought.

O Lord my God thy promiſes,
and louing kindneſſe onely feede:
And comfort'ſt me in heauineſſe,
with neuer dying hope in neede.
I know expected time will come,
When thou forgetting all my ſinne,
Wilt ſee my ſorrowes all and ſome,
and free the bondage I am in.
Thou art my God, thy helpe is at hand,
thou art a Father, thou know'ſt when
To giue the State, doeſt vnderſtand
of richeſt Kings, and pooreſt men.

The things moſt fit thou do'ſt beſtowe,
and helpeſt When all helpe is miſſing.
Thoſe could not creepe thou mak'ſt to goe,
and powreſt downe on them thy bleſſing.
Therefore O God all ſufficient,
repleate with mercy, full of loue,
I doe not preſſe to know the intent,
but pray thee doe what mercy moue.

To ſay come now, or then, doe this,
for the time, where, When, What, and how:

What

What thou doeſt ayme, my marke may miſſe,
me to thy prouidence I bowe.
Yet be not ouer long away,
for thou doeſt know my feeblenesſe:
Thou ſeeſt my troubles day by day,
bow'd downe to extreame wretchednesſe.
Without hope of recouerie
I fall: alas what ſhall I doe!
There is no truſt, but truſt in thee,
for helpe and ayde, and ſuccour to.
I know by proofe that thou art bent,
to heare poore ſinfull wretched men
When they are truly penitent,
and when they pray deliuer'ſt then.

From troubles, ſtrife, and all debate:
from ſickneſſe, death, and deadly paine:
From enuie, malice, ſinne, and hate,
the contrite heart thou'lt not diſdaine:
But who is righteous in thy ſight,
or in thy Iudgements cleane are ſeene:
Angels, before thee are not bright,
much leſſe we wretches righteous beene:
But all are ſinners, all tranſgreſſe,
our elder Fathers were impure:
All haue offended more or leſſe,
yet was thy promiſe firme and ſure.

And did obtaine mercy and grace,
relieſe, hope, ſtrength, ſaluation:
They ſawe the brightneſſe of thy face,
thou gaueſt them conſolation.
Our Fathers, Lord, were comforted,
ſtrengthened, relieu'd, and bleſt
Onely by grace, and iuſtified,
as righteous men in Ieſus Chriſt.
Impute not ſinne vnto my charge,
not for my merit and deſert.
But for thy Sonne my ſoule enlarge,
and giue to me a ſpotleſſe heart.

Thou Lord, full of compaſſion,
and in thy mercies infinite,
Beare with my imperfections,
and let me in thy lawes delight:
Couer my ſinnes, as righteous take me,
and righteous ſhall I euer be:
That righteous am not, righteous make me,
in Chriſt, O Lord, conſider me.
O Lord, what can it profit thee,
me to forſake or leaue in thrall,
As though thou didſt diſualue me,
my daily cries, and offerings all.

My troubles yet continue ſtill,

I ſeeke

I ſeeke thee, and am yet denied:
Of earthly bleſſings doe thy Will,
thy name be alwayes glorified.
Wretch that I am what end ſhall be
I ſtill complaine, I ſigh, and crie;
I crie, and call, yet hear'ſt not me,
I ſtill will ſeeke thee till I die.
Thou mayeſt be found be as thou wilt,
into thy hands I me commend:
Thou full of mercy, I of guilt,
in faith and hope doe ſtill attend.

A Prayer for the worthy receiuing of the Lords Supper.

O Moſt louing Sauiour, how great and wonderfull is thy loue to thy Church, that before thou didſt leaue this world in thy humanity, didſt not onely ſend vp loud cries and teares vnto thy Father (for them which did, and which after thy departure, ſhould beleeue in thee) but didſt alſo ordaine a perpetuall commemoration of thy death and paſſion, through

through the iuſtitution of the Sacramentall ſignes of Bread and Wine, at the laſt Supper of the Paſſeouer, in the ſame night thou waſt betrayed, charging, in thy Apoſtles, thy whole Church vnto the worlds end, to doe it in remembrance of thee, aſſuring vs that as often as wee did eate that bread, and drinke that wine, according to thy appointment, that thereby wee ſhould ſhew thy death vntill thou didſt come, and ſo keepe a perpetuall remembrance of thee, not onely in our hearts, but in our eyes, as if wee ſawe thee crucified vpon the Croſſe.

O Lord, examining my ſelfe, of my faith, my repentance, and loue, I finde that my faith is weake, my repentance ſlacke and dull, and my loue colde, or but luke-warme; ſo that of my ſelfe (O moſt mercifull Lord) I durſt not preſume to come vnto thy table: but O Lord, for this I iudge my

my ſelfe, that I may not be iudged of thee, the worſt and vnworthieſt of all thoſe that come vnto thy table: For vnto this preſent, through the multitude of my ſinnes, with which I am laden, I haue (like *Iudas*) done nothing but betrayed thee, and pricke thy head, and pierced thy ſide more cruelly, then the thorns or ſpeare wherewith thou waſt crowned and pearced, and ſo in as much as in mee lieth, I am guilty of the blood ſhedding, and death of my Lord.

But (moſt heauenly Father) as the Iſraelites ſtung with the fiery Serpents, looked vnto the Serpent, *Moſes* ſet vp: ſo, O Lord, ſmarting in ſoule with the anguiſh of my ſinnes, by which I am continually guiltie of thy death, and ſo againe (like *Iudas*) worthy of eternall death, much more violently to be inflicted after the taking of the ſop. Yet doe I looke vnto thy Croſſe, on which thou

thou ſuffereſt for me, humbly beſeeching thee, for that obedience by which thou haſt ſatisfied Gods wrath and iuſtice, to doe away my ſinnes (as *Dauids* after his adultery and murther) that I may become a worthy partaker of the body & blood of my Lord, and the Sacramentall Bread and Wine, after which I haue ſo earneſtly thirſted, may not (like the Iſraelites Quailes, ſticking in their teeth) become neither my bodily nor ſpirituall death, nor (like the vnworthy Corinthians) for my careleſſe and negligent receiuing by the ſuddaine hand of ſickneſſe, be ſtruck vnto death, but as the faithfull Iewes in their conſtant and conſcionable celebration of their feaſt of Paſſeouer by them kept, a perpetuall remembrance of their Egyptian deliuerrnce from *Pharaohs* bondage, were exceedingly edified, & confirmed in the promiſes of thy loue, that thou wouldeſt be their God,

God, and they ſhould be thy people, which they ſawe fulfilled in their Fathers, and ſtill continued vnto themſelues, through the hope of the Meſſiah, by whom they expected their greateſt ſafety and deliuerance. Graunt vnto mee, O heauenly Father, that as the Miniſter of thy Word and Sacraments, ſetteth a part the Bread and Wine, ſo I may remember the eternall loue, by which in the beginning thou didſt ſet a part thy Sonne, through faith in him to be my ſaluation, promiſing that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. And as I ſee the Wine powred out, and the Bread broken: ſo I may remember thy patient enduring the breaking of thy body, and ſhedding of thy blood, whereby thou haſt payed the price, and ſatisfied the puniſhment that was due vnto me, and as the Bread & Wine doe preſently comfort and refreſh my

my body: ſo moſt ſweet Sauiour, let me feele my ſoule ſo comforted and edified this day, and ſo often as I ſhall thinke of thee, and thy mercies hereby promiſed and aſſured; yea, graunt that being made one with thee by ſpirituall vnion, I may liue in thee, and thou in me, in the encreaſe of a godly life, to the honour of thee my Sauiour. To whom with the Father and the holy Ghoſt, be giuen by me and all thine, both preſent and eternall praiſe. *Amen. Amen.*

Another godly Meditation before the receiuing of the holy Communion.

O Almighty God and mercifull Father, I am a ſecret ſinner, and my heart is a bottomleſſe pit of all corruptions: wilfully and fooliſhly; ignorantly and obſtinately haue I ſinned againſt thee, vnto whoſe eye all the ſecrets

crets of my ſoule lye open, but now I come vnto thee as the ſick man vnto the Phyſitian, as an vncleane man vnto the Well of mercy and grace, offered in the pretious blood-ſhedding of Ieſus Chriſt, and repreſented to my ſoule in this bleſſed Sacrament. Haue mercy vpon mee (O Lord) haue mercy vpon mee, and forgiue mee all the euills that I am guilty of. Giue mee grace that I may diſcerne the Lords body, and ſo receiue it in this Sacrament, with ſuch chaſtity of body, humbleneſſe of minde, thankfulneſſe of ſoule, hearty contrition, dread and reuerence, as is meete for ſuch a myſterie.

O Lord Ieſus, it is truly ſaid of thee, that thou didſt receiue ſinners, and eate with them, and I verily beleeue that thou art the ſame ſtill, full of goodneſſe and mercy: wherefore I beſeech thee leaue me not to my ſelfe, reiect me not from thy Table, come into

into my heart, and purge me from all filthineſſe of the fleſh and of the ſpirit. Enter into my ſoule, ſeale and ſanctifie me, both within and without.

Inflame me with loue and charity towards all men, to forgiue and forget: to doe good, to pray for them, that I may follow the ſteps of my bleſſed Sauiour. Open the eyes of my vnderſtanding, and helpe mee to examine my ſelfe, concerning my knowledge, faith, and repentance. Send mee the hunger and thirſt after this righteouſneſſe: ſatisfie me with this heauenly foode, make mee verily partaker of all the benefits of his Paſſion. Oh deare Lord Ieſus, ſince thou haſt ſuffered ſo many things for my ſake, and haſt commanded mee not to diſpaire, nor diſtruſt thy goodneſſe, graunt me grace to eate of this bread, and to drinke of this Cup worthily, that I may continually remaine in thy grace and fauour. O Lord God

the

the Father, giue mee the full conſolation of this myſterie and commemoration, that my faith may be encreaſed, my hope confirmed, my charity enflamed, my weake conſcience comforted, all dangers repelled, and my ſoule aſſured of her ſaluation in the blood of Chriſt, let no profaneneſſe enter into my heart, ſo long as I am about this holy action; but giue mee grace to receiue with purity of heart, and cleaneneſſe of ſoule, with loue, dread, and ſtedfaſt faith; haue mercy vpon me good Lord, that by vnworthy receiuing, I be not guilty of his pretious body and blood, who came downe from heauen, liued with men, and ſwamme through a red ſea of blood in his agony and paſſion to bee my Redeemer. Haue mercy vpon the whole Church, and to this purpoſe, haue mercy vpon this place, and this companie, that they may ſerue and pleaſe thee in this holy ſeruice,

and

and all other actions of their life. O Lord, be not angry with mee a barren and dry tree, a creature with a face of braſſe, and heart of flint: I haue not ſo many teares as are ſufficient to waſh thy feete with *Mary Magdalen*: but thou haſt ſhed as much of thine owne blood, as ſufficeth to waſh away all the ſinnes of mee, and all the world: then be not angry with mee, O Lord: but let thy grace ſupply my wants: let thy mercy pardon my ſinnes: let thy holy ſpirit prepare my ſoule, thy merits enrich my pouerty, and thy moſt pretious blood waſh away all the ſpots of my life, that I may worthily receiue this heauenly Sacrament: ſo that I may bee ſtrengthened thereby, & throughly filled with the heauenly foode of thy body and blood: for the mortification of the old man, the confirmation of my faith, and the finall ſaluation of my ſoule. O Lord heare my prayers, & graunt my

my requests I beseech thee. *Amen.*

Godly Meditations vpon the loue and mercy of God in bestowing (together with his Sonne) these holy Mysteries vpon vs: the commemoration whereof may moue vs to an awefull reuerence in the participation of the same.

O Father of mercy, and God of all consolation, seeing all creatures doe confesse thee to bee their Gouernour and Lord, it becommeth vs the workmanship of thine owne hands, to reuerence and magnifie thy godly Maiestie. first for that thou hast created vs to thine owne image and similitude: but chiefely because thou hast deliuered vs from that euerlasting death and damnation, into which Sathan drew mankinde by the meanes of sinne, from the bondage whereof, neither man, nor

nor Angell, was able to make vs free. But thou, O Lord, rich in mercy, and infinite in goodneſſe, haſt prouided our redemption to ſtand in thine onely and welbeloued Sonne, whom of very loue thou didſt giue to bee made man (perfect in all things, freely exempted and excepted from ſinne) that in his body he might receiue the puniſhment of our tranſgreſſion, by his death to make ſatisfaction to thy Iuſtice, and by his reſurrection, to deſtroy him that was the Author of death, and ſo bring againe life vnto the world, from which the whole off-ſpring of *Adam* was moſt iuſtly exiled.

O Lord, we acknowledge that no creature was able to comprehend the length and breadth, the deepeneſſe and height, of that thy moſt excellent loue, which moued thee to ſhew mercy where none was deſerued: to promiſe and giue life, where death had gotten victory: to receiue vs into

to thy grace when wee could doe nothing but rebell againſt thy maieſtie. O Lord, the blinde dulneſſe of our corrupt nature, will not ſuffer vs ſufficiently to weigh theſe thy moſt ample benefits: Yet neuertheleſſe, at the commandement of Ieſus Chriſt our Lord, wee preſent our ſelues to this his Table, which hee hath left to be vſed in remembrance of his death, vntill his comming againe, to declare and witneſſe before the world, that by him alone we haue receiued liberty and life: that by him alone thou doeſt acknowledge vs to be thy children and heires: that by him alone we haue entrance to the Throne of thy grace; that by him alone wee are poſſeſſed in our ſpirituall Kingdome, to eate and drinke at his Table, with whom wee haue our conuerſation preſently in heauen, and by whom our bodies ſhall be raiſed vp againe from the duſt, and ſhall be placed with him in

in that endleſſe ioy, which thou O Father of mercy haſt prepared for thine Elect, before the foundation of the world was layd.

And theſe moſt ineſtimable benefits wee acknowledge and confeſſe to haue receiued of thy free mercy and grace, by thine onely beloued Sonne Ieſus Chriſt: for the which we therefore thy congregation, mooued by thy holy Spirit, render vnto thee all thanks, praiſe, and glory for euer.

What tongue, or what heart, can worthily giue thee thankes, O Lord Ieſu, for thine vnſpeakeable loue towards vs? who to the intent to redeeme mankinde forlorne, didſt vouchſafe to become man, and to take all the miſeries of our eſtates vpon thee, inſomuch that in the end, thou being a pure and vnſpotted Lambe, waſt contented to be made a ſacrifice for vs vpon the Altar of the Croſſe, and to abide the puniſhment due for our ſinnes, that thou

mighteſt

mighteſt reconcile vs to thy Father, yea and both in life and death thou didſt ſpend, giue, and beſtow thy ſelfe wholy vpon vs, and for vs. And thy gracious goodneſſe was not ſo contented, but alſo leſt we might at any time perchance forget ſo great a benefit, or at leaſt our truſt in thee might at any time quaile, euen now raigning in heauen, thou refreſheſt our ſoules from time to time with the foode of thy body, and cheareſt them vp with the holy Cup of thy blood.

Wherefore I beſeech thee, let thy ſpirit cleanſe my heart, that I may not come vnworthily to that heauenly feaſt, and to the table, whereat euen the very Angels doe tremble: but that by thy ſhedding thy ſelfe into my bowels, I may growe manly in thee, and become the liuelier by ſpirituall encreaſements, ſo as I may continue vnto the end, in the bleſſed fellowſhip of thy myſticall

body, whom it is thy will to haue all one with thee, in ſuch wiſe as thou art all one with the Father, by the knitting of the holy Ghoſt., to whom be praiſe and thanks for euermore. *Amen.*

I yeeld thee hearty thankes, O Lord Ieſus Chriſt, for thine vnutterable loue, in vouchſafing to redeeme mankinde by thine own death: And I beſeech thee ſuffer not thy moſt holy blood to haue beene ſhed in vaine for mee, but that I growing vp in thee by continuall encreaſe of heauenly ſtrength, may become a fit member of thy myſticall body, which is the Church, and neuer ſwarue from that moſt holy couenant, which thou mádeſt with thy choſen Diſciples in thy laſt Supper, by diſtributing the bread vnto them, and by reaching them the Cup: and by them to all thoſe that by a liuely faith apprehend the merits of thy moſt pretious death and paſſion.

My

My Lord Ieſus Chriſt, what am I that thou ſhouldeſt vouchſafe to come vnder my roofe? Can a ſinfull man deſerue ſuch grace? O Lord my God, I am certainly altogether vnworthy. Am I better then all my Fathers were, thou wouldeſt not ſhew thy ſelfe to *Moſes* one twinkling of an eye, and how happeneth it that thou humbleſt thy ſelfe ſo much, as to come to a man that is both a Publican and a ſinner? And thou vouchſafeſt not onely to eate with him, but alſo to giue thy ſelfe to be eaten of him.

Haile O bread of life, which cammeſt downe from heauen, and which giueſt life to as many as receiue thee worthily. Surely whoſoeuer receiueth thee worthily, although his ſoule be ſeuered from his body by temporall death, yet ſhal he not die for euer, becauſe that the ſeparation is not a death, but a paſſing from death to life: by reaſon whereof, hee that

eateth thee worthyly, beginneth to liue with thee for euer when he dieth in this world: thou art the bread of the Angels: the very ſight of thee doth ſolace and glorifie the Angels: thou art the food of the ſoule, the glory of heauen, the ſolace of all Angels & Saints. (O moſt holy food) by the eating whereof by a liuely faith, is ſet free from all euill, is filled with all goodneſſe, and is vndoubtedly made immortall, O ſacred foode of our pilgrimage, by the ſtrength whereof wee paſſe out of this naughty world, to the glorious company in heauen. Goe on therfore, O beleeuing and faithfull ſoule, be merry, and reioyce in God thy Sauiour: take thy fill of this feaſt wherein the body of thy Sauiour is ſet before thee to feede on: man fell from God by eating the fruit of the forbidden tree, but by this foode hee is redeemed againe to endleſſe glory.

Theſe

These Lachrymæ following, containe godly and deuout Prayers for constancie in afflictions, and to beare malicious slanders patiently.

O Lord how doe my woes encreaſe,
how many are my miſeries:
My troubles riſe and neuer ceaſe,
men iudge thou wilt not heare my cries:
They ſay thou wilt me quite forſake,
that there's no helpe for me in thee:
But (Lord) they are but ſuch that make
their cenſure with a carnall eye.
And doe not ſpiritually diſcerne,
thy ſecret purpoſe and intents:
Correcting them whom thou wouldſt learne,
to know thy Law and Commandements.
Chaſtiſing them whom thou do'ſt loue,
and ſcourging them oft with thy rod:
That thou their hearts and mindes may'ſt moue,
to feare and ſerue thee mighty God.

The wicked outward meanes preferre,
and worldly helpes at neede they muſter:

And not to God themselues referre,
nor comfort take from heauenly lustre:
Who workes by meanes his sacred Will,
and without meanes brings to effect:
And against meanes can saue or kill
for those him serue, his true Elect:
Therefore let not their malice moue,
nor yet their taunts dismay my minde.
I will hold fast by God aboue,
Whose promise iust and true I finde:
I striue thy statutes Lord to keepe,
what thou command'st I will performe.
Direct me right to thee I creepe,
O Lord doe thou my life reforme.

Defend me Lord from their despight,
that watch to catch me in their snare:
And to entrap me day and night,
With nets and ginnes ere I beware;
And scoffe me basely with reproach,
with shamefull scandalls and disgrace.
With thy protection Lord approach,
and let thy mercy me embrace.
Let not me come within the reach,
of their inuentions and deuice,
Whose facts are foule, they faire in speech,
and by base flattery me entice.

Nor ſuch as lye in wayte for me,
obtaine their wiſh: who doe deſire
Fit time and opportunity
to Worke the euill they conſpire.

O let me tread in the right path,
and walke from faith to faith in loue.
Obſerue thy lawes, and ſhunne thy Wrath,
and forward to all vertue mone.
And let my conſcience witneſſe beare,
of my faith and integrity:
Let all men ſee the Chriſtall cleare,
of my poore hearts ſincerity.
Though I good Father, cannot liue
free from all ſinne, and all offence:
And ſome take cauſe, though I none giue,
yet keepe thou cleare my conſcience.
Shall I deſerue ſtill as I doe
mens iuſt reproofes, through indiſcretion:
And that againſt my meaning too,
and ſuffer carnall mens oppreſſion:
That breake forth into bitterneſſe,
againſt me that am Weake and lame:
And vomite out their filthineſſe.
What thou haſt done, they count my ſhame.

And take it as an argument,

that I am in dejection:
And thinke it is thy full intent,
to keepe me from protection.
Indeede, O Lord, I must confesse,
my sinnes deserue sharpe punishment.
Worthy of more and not of lesse,
then all the plagues on me hast sent.
I more should taste then I can beare,
or able them for to endure.
Thy mercies yet they doe me spare,
and make me cleane that am impure.
But in my weakenesse of behauiour,
I this haue done which caus'd me fall,
But yet I trust in Christ my Sauiour,
his precious blood hath payd for all.

Depending on thy mighty power,
to saue, keepe, and deliuer me,
Lest miseries doe me deuoure,
and enemies my sorrowes see.
And take occasion to pursue,
pretending to my soule no good:
Inuetered hatred they renue,
to eate my flesh, and spill my blood:
Therefore consider my great groanes,
preuent the dangers comming nigh me.
My heart is rent with sighes and moanes,

I flye to thee, O Lord, ſtand by me.
Why ſtandeſt thou a looſe alas,
ſeem'ſt not my troubles to regard:
Why turn'ſt thou Lord away thy face,
mine heart doth hope for ſome reward.

Why hideſt thou thy ſelfe me fro,
when troubles are ſo much abounding:
As though thou Lord didſt me not know,
thy darts are alwayes mine heart wounding.
There is no helpe for me in thee,
they ſay, thou nothing do'ſt reſpect me.
Neuertheleſſe will come to thee,
for Chriſt his ſake thou wilt not reiect me.
The rather therefore me relieue,
that righteous men may well perceiue,
Thou ready art thine ayde to giue,
and their deſires wilt not deceiue,
And not to faint when they are tride,
With like afflictions any wayes.
But ſhall with patient minde abide
thy Will, and giue thy name the praiſe.
The dulleſt hearts thou doeſt prepare
to call on thee, and thou againe
Doeſt heare their cries, and them do'ſt ſpare,
and eaſeſt them of griefe and paine.

How long, O Lord, how long Wilt thou
forget me, and how long shall I
Seeke to be heard, and know not how,
to make thee listen to my crie.
How long shall I thy counsell seeke,
yet ignorant What course to take:
I pray thee O Lord most meete,
With sighes and groanes Which neuer slake:
My heart With griefe and heauinesse,
powres forth complaints continually.
Before thee in my great distresse,
yet inward light obtaine not I,
That lighten should my pensiue soule,
and comfort mine afflicted heart:
Thy Wrath With rigour doth controle
my forward hopes, and causeth smart.

Thou threatn'st sorrowes to encrease,
to such as seeke to other gods.
Why should not then my torments cease,
that child-like feare thy awfull rods:
Sith I in thee my faith repone,
Why should I shun true Wisedome want.
It being sought from thee alone,
why do'st thou then refuse to graunt?
Thou didst create all men at first,
and dost preserue, and all maintaine:

Thy

Thy Sunne doth ſhine on beſt and worſt,
the ſame to all thou do'ſt remaine.
But ſith to thee alone I kneele,
and onely vnto thee doe call:
O let me Lord thy mercies feele,
and let thy drops of mercy fall,

With thee there is redemption,
and thou deliuereſt all that truſt
In Chriſt for their ſaluation,
by whom the ſinfull are made iuſt:
Thou keep'ſt them ſafe vnder thy wings
of fauour, from the merciloſſe.
Thy fauour giueth all good things,
to thine Elect in their diſtreſſe:
O therefore be my rocke where on
I may both ſafely build and reſt,
Caſtle of refuge, Arke alone,
in which I am in ſafety bleſt:
For thou haſt promis'd in thy loue,
that they that put their truſt in thee:
Like Syons mount which doth not moue,
ſhall ſafely ſtand eternally.

Breake thou the chaines which haue me tide,
remoue the ſorrowes from my heart:
Wherewith (Lord) all my vaines are dried,

and

and I am parcht in euery part.
That I walking at liberty,
with a free spirit may salue my sore,
My hope may liue, and crosses die,
and I sing praise to thee therefore.
And let my foes no more preuaile,
that Lyon-like doe me destroy:
And like to Wolues they me assaile,
that spoile the Sheepe, the Shepheards ioy.
O carry me (Lord) in thine armes,
throughout these miseries cleane away,
And safely keepe me from all harmes,
that now sticke fast in mire and clay.

Let no vntimely suddaine Fate,
cut off my dayes ere fully spent:
Or raging floods sinke mine estate,
nor swallow me incontinent.
But rather (Lord) returne them backe,
these swelling Wanes that reare and rage:
On euery side to worke me Wracke,
their gusts and tempests Lord assuage,
Let me passe on my mortall course,
and finish these my dayes of life,
Of thy meere loue and kinde remorse,
in peace and loue, from hate and strife.

A thanksgiuing after the receiuing of the Lords Supper.

O Heauenly Father, I thinke thee that thou haſt made me this day to ſit downe with thee, at thy heauenly Table, and haſt giuen me the bread of God, that came downe from heauen, not as the Mannah, which being eaten, afterward did periſh, and the eaters too, and haſt made this Sacramentall body and bloud of thy Sonne, to be meate indeede, and drinke indeede, farre ſurpaſſing the olde carnall Mannah, which extended but vnto the body, but this ſpirituall foode which thou haſt giuen mee with thine owne hand, hath in it a quickning life for the preſent, and an aſſurance of an eternall life, in the life to come. Wherefore hauing fed on thee this day, by faith in my heart, let the ſweet comfort thereof ſo cheare my ſoule, that I may more

A

and

and more thirſt after thee, and by godly liuing expreſſe my dwelling in thee, and ſo be more and more aſſured that thou art that Chriſt, and Sonne of the liuing God, my Sauiour and Redeemer in life and death, and for euermore after death: for vnto this end O God the Father, thou haſt ſealed thy Sonne, to be my Sauiour, in thee will I for euer truſt, in this life to be pardoned my ſinne, & through thee in the life to come, eternally to be ſaued. *Amen. Amen.*

Another Prayer after the receiuing of the holy Communion.

O Ieſus, the Sonne of God, my Lord and Sauiour, with all humble and hearty thanks I praiſe thee, for ſuffering death vpon the Croſſe for my ſinnes, and admitting me a miſerable ſinner, to the participation of this bleſſed Sacrament, the memoriall of my Re-

Redemption. Let mee, O Lord, finde and feele in my heart, the inuisible power of thy heauenly grace, effectually working the transformation of mee into thee, the wonderfull vnion of me with thee, and the ſpirituall habitation and aboade in me. Apply all thy merits and good things vnto my ſoule, let me neuer doubt the forgiuenesſe of my ſinnes: but euer open the doore of this Sanctuarie vnto me, that I may runne thither in my greateſt neede, and apprehend thy gracious pardon, ratified by this ſeale of thy couenant. Quicken me, O Lord, in this life, renue and renue mee, that I may diſclaime my olde conuerſation, and become a new man: keepe mee that I ſlippe not out of this building, nor become as a branch cut off, and good for nothing, but as thou haſt ſeuered mee from the wicked, in calling mee to the knowledge of thee, ſo keepe mee from all their corruptions: giue me

me a perfect loue towards thee, that I may not delight in any thing but in thee, nor seeke any other honour but thine. O Lord Iesus, I meekely beseech thee, let thy holy Spirit strengthen mee against my frailty, thy power and strength defend me against worldly troubles and aduersities, thy merits purchase my needefull pardon, and thy blood be the medicine for all my sores, euen for thy truth, and for thy names sake. *Amen.*

O Iesus Christ, the Lambe of God, which hast so loued mankinde, that thou hast beene contented, not only to become one with him, but also meate vnto him, and to dye for him vpon the Crosse; graunt I beseech thee, that this my receiuing of this Sacrament, may be a true testimony vnto my conscience that I haue, through faith in thee receiued full remission of all that is past, and am become (as it were) a new

new creature in thy ſight.

O ſweet Ieſus, which haſt vouchſafed mee ſuch fauour and honour, as to coume to thy Table and feede vpon thee, graunt mee grace I humbly entreate thee, ſo to performe, and fulfill my duty as this honour which thou haſt done mee requireth: Linke mee vnto thee, and giue mee power and ſtrength to beleeue thy promiſes without diſtruſt, and to ſhew my religion, by my good life and conuerſation. Aſſiſt mee with thy grace, that I may walke worthy this bleſſed Sacrament, to loue thee and thy children vnfainedly, and vtterly to forſake all vanity, idolatry, carnall deſires, and all the workes of the deuill.

O Lord God, ſo moderate and order all my affections, that I may be ioyned with the brethren together in holy loue, which is the bond of peace, and truly faſtned vnto thee my Head for euer. Stirre vp my minde, that I may alwayes

alwayes consider the bitternesse of thy death, the greatnesse of thy loue, & neuer forget to be thankfull vnto thee. O blessed Lord, preserue and maintaine this ordinance amongst vs, that it may be alwayes a note and a badge of our publique profession: and giue vs all one heart, and one minde in the vnity of the Spirit, for the reuerent and worthy receiuing of the same, whensoeuer we shall come to thy holy Table againe. *Amen.*

A Prayer for the Catholique Church, and all the estates thereof.

O Most glorious, euer liuing, and euer louing Lord God, the iust Master of the Vineyard, and louing Head of the Church, send thy holy Spirit into the hearts of all them that teach or professe thy most holy truth, all men, religious or secular: Yea,

men and women, Princes and ſubiects, rich and poore, euen all the people beleeuing in thy name, and depending vpon thy grace and mercy. Giue vnto them all, O Lord, one law, one baptiſme, one hope, one ſpirit, that there may be but one voyce among all that profeſſe the Catholique faith: Keepe backe the famine of thy word, and ſend ſuch labourers into thy harueſt, as be found in doctrine, faithfull in their worke, and godly in their conuerſation, that they may be in number many, and in power wonderfull. Open, we beſeech thee, the hearts and eares of the people, for the receiuing of thy Word, that it may dwell in them plentifully in all wiſedome, and bring forth fruit againſt all the cares, croſſes, and courſes of this wretched world.

O Lord, thou haſt found iniquity in thy Saints, and the heauens are not cleare in thy ſight:

Oh

Oh then correct vs in thy iudgement, not in thy fury, leſt wee ſhould be conſumed, and brought to nothing. Purge the garden of the Church, and let no weedes ouergrowe the flowers: ſuffer neither ſinne nor ſuperſtition, to choake the good growth of faith or manners in thy people, but keepe them from all hereſies, phanaticall opinions, ſeducing ſpirits, & deadly contentions. Keepe our neckes from the grieuous yoke of Antichriſtian bondage, whoſe Religion is rebellion, whoſe faith is faction, and whoſe practiſe is the murthering of ſoules and bodies: good Lord repreſſe the furiouſneſſe of all Tyrants, which labour nothing but the ſpoile of the Church, and the aboliſhment of true doctrine, prayer, and true Religion. O Lord Ieſus, amend all that is amiſſe, and graunt vs thy grace all the dayes of our life, euen for thy truth, and for thy names ſake. *Amen.*

A Prayer for the Kings Maieſtie.

O Almighty God, King of all Kings, the fountaine, rule, and ſtay of all ſoueraignty: wee moſt humbly thanke thee, that thou haſt not left vs vnto our ſelues, to doe what ſeemeth beſt vnto vs in our owne eyes: but haſt ſet ouer vs a noble, wiſe, and gracious King thy ſeruant *Charles*, thy ſcripreame head next vnder thee. Lord make all thy good to goe before him day and night, vphold his Crowne, maintaine his eſtate, giue him continuall peace, long life, and much happineſſe. Endue him with ſuch wiſdome and vnderſtanding, to doe ſuch things both in the Church and Common-wealth, as may be acceptable in thy ſight, profitable to his Subiects, and hurtfull to none that loue thy truth: mercifully heare him in all his petitions,

ons, and effectually work for him in all dangers in the day of battell in his greatest consultations : in the time of his recreations, from all plots of Treason, and in the houre of death. Make vs thankfull for all thy preseruations of him, both at home and abroad in this Kingdome and else-where: Blesse, preserue, and keepe his Royall Consort Queene *Mary*, *Frederick*, the Princ Elector *Palatine*, the Lady *Elizabeth* his wife, with all their Princely Issue. Let our noble King still embrace the truth, and manfully maintaine it, against all treacherous plots and sinister perswasions, distasting as he hath alwayes done, both alteration of true Religion, and toleration of any other. Let thy power alwayes goe forth with his Armies, and giue them glorious victories : banish from his Court all priuie foes, forraigne and domesticall ; graunt that hee may with vprightnesse and true sincerity

rity, both with heart and minde obſerue and keepe thy lawes, and that his Highneſſe and all his ſubordinate Magiſtrates may indifferently and faithfully miniſter iudgement and iuſtice to all his people.

Wee beſeech thee (O Lord) preſerue his body in health, his minde in quietneſſe, and both, in all ſincerity and godlineſſe: that by his good example, hee may both ſtop the mouthes of his aduerſaries, and winne the hearts of all thoſe that beleeue. Make his dayes, O Lord, as the dayes of heauen, that he may raigne many yeares ouer vs, and wee his Subiects may long liue a peaceable and quiet life, in all godlineſſe and honeſty vnder his happy gouernment. Graunt vnto him wiſe, and faithfull Counſellours, loving and obedient Subiects, dutifull and true ſeruants. Deliuer him, O Lord, from all conſpiracies, treaſons, and other dangers, & graunt him

him alwayes a glorious victory ouer all his enemies: pardon and forgiue him all his sinnes: make him walke all the dayes of his life in the way of thy commandements, that hee may liue in thy feare, and dye in thy fauour, and that in the resurrection of all flesh he may receiue a crowne of righteousnesse, through the merits and mercy of Iesus Christ our onely Lord and Sauiour. *Amen. Amen.*

LACHRIM. 2.

Herein the distressed expresseth his hope and confidence to be in God alone, and not in man, nor in any other externall meanes.

I Cannot Lord excuse my sinne,
most infinite before mine eyes.
And many more are me within,
I haue forgot, which secret lyes,

Which

of life, am weakened in beliefe:
Our Fathers pray'd with trust in thee
in dangers, out of troubles all
Being deliuered and set free,
and were rais'd vp when they did fall:
Thou heareſt them when they thee ſought,
and didſt them lend thy ayding hands:
When they almoſt to death were brought,
and them deliuered out of bands.

Great was thy fauour, Lord, to all
them that tooke hold on thee by faith:
But what am I that am ſo ſmall,
a worme, no man, as Dauid *ſaith.*
Yet I beleeue, helpe vnbelieſe;
Lord I am couered with ſhame.
Be thou my glory, eaſe my griefe,
that I may magnifie thy name.
The wicked Worldlings me contemne,
becauſe thou hid'ſt thy face from me
Deriding grace, and me condemne
becauſe of imbecility.
My neighbours that ſhould me aſſiſt
diſdaine me: my familiars all
That ſhould me comfort, doe deſiſt
their helpe to raiſe me from my fall.

They say of me my hopes are vaine,
my kinsfolkes who should yeeld me ayde,
In my necessities refraine,
to come to me they are afraide:
And tauntingly they scoffe and say,
deservedly he thus doth suffer:
Is iust, he wrought his owne decay,
none other kindnesse they me offer:
I know 'tis thou that sitt'st on hie,
doest send and suffer maladies:
And therefore I on thee relie,
to remedie my miseries.
My Woes, O Lord, by such encrease,
as should in friendly Wise relieue me:
They that should seeke to make my peace,
they are the men that most doe grieue me.

But if that taste the Cup, will say
'tis thou hast don't, and I will beare it:
When 'tis thy Will, who can say nay:
'tis out of loue, why should I feare it:
Relieue my soule with timely dewe,
and comfort me restore.
Restore my soule vnto those ioyes,
the Which I felt to sore.
Now after stormes Lord send a calme,
and graunt me peace yet now at last.

And

And I will praise thee with a Psalme,
with thankes for all thy fauour past.
Ile magnifie thy name for aye,
that bring'st such wonderous things to passe:
That worldlings neither thinke nor say
nor know why 'tis, or how it was.

The iust shall heare, and Saints be glad,
when wicked men shall faint and quaile,
To see what fauour I haue had,
and all their hope doth quench and quaile:
Whom they so long haue scorn'd and deem'd,
euen through afflictions cast away
For thy name sake, Lord me esteem'd,
their night is past, they haue their day.
Respect my meditation,
helpe me in time conuenient:
Lord graunt my supplication,
thou know'st and tri'st my hearts intent.
Let not the righteous be dismaide,
nor Wicked triumph in my fall:
Nor yet let sinners be afraide,
in time of neede to thee to call.
And let me put my confidence,
direct my faith, erect my hope
Vnto thy gracious prouidence,
this of my prayers is the scope.

A Prayer for the calling of the Iewes, and the continuall encreaſe of Chriſts Kingdome among all Nations.

ALmighty & euerliuing God, who after the floud, didſt preſerue *Noah*, and our Fathers, *Sem*, *Iapheth*, *Terah*, *Abraham*, *Iſaac*, and *Iacob*, from the periſhing waters, and from the continued deluge of ſinne, which remained in the families of *Ham* and *Canan*, his wicked poſterity: and of thy abundant mercies, pittied the blind ignorance, in which they had plunged themſelues through Idolatrous ſuperſtition, and didſt ſeperate our Father *Abraham*, and made of him a peculiar people, a royall Nation, and choſen generation, that for euermore ſhould ſerue thee. And that they might neuer forget thy great goodneſſe, it pleaſed thee to bring them into Egypt, that after the

the fauour of *Pharaoh* was expired, they ſhould ſuffer hard and cruell bondage the ſpace of foure hundred yeeres, and then in the power of God, with a mighty hand and out-ſtretched arme, in the ſight of King *Pharaoh*, thou wouldeſt bring them to their Fathers promiſed inheritance, through the red Sea, and waſte Wilderneſſe, to the mount Syon, the hill of God, where thou diddeſt appeare vnto them in a glorious manner, to renue and continue the couenant made vnto their Father *Abraham*, that thou wouldeſt be their God, and the God of their ſeede for euermore. Wherefore thou diddeſt out of the midſt of the flames of fire ſo ſpeake vnto them, that they might liue, and know that thou louedſt them, as thou hadſt done their Fathers, that firſt came into Egypt, that thou wert the ſame Lord, and that there was no other God beſides thee, in heauen or in

earth. Yet for all this great loue, of which the like was neuer heard, thou didſt onely require them to keepe thy ſtatutes, thy lawes, and thy commandements, promiſing it ſhould goe well with them for euermore: but they ſtarted aſide like a broken bowe, and caſt thy promiſes, and law behind their backes, and forſooke thee the guide of their youth, and in their olde age, euen when they were growne fat, and full fed, with the abundance of thy bleſſings, they ſtill ſpurned & kicked againſt thee, and though thou didſt early and late (in the time of the Iudges and Kings which they ſo much deſired) ſend them Prophets: yet they caſt thee off, and forgot the Lord that made them, and ſerued other gods of the Heathen, whom their Fathers neuer knew. Yet at laſt when they had killed thy Prophets, and ſtoned thy ſeruants, thou in infinite loue, ſent thy Sonne, ſaying, that

that they would honour him. But O Lord, how much more cruelly did they behaue themſelues towards thee, calling thee a ſinner, and friend of Publicans and ſinners, and the Prince of the deuils, and would haue throwne thee the Lord of life (as Sathan did the Heard of Swine) from the Rock into the Sea. And at laſt, when nothing tooke effect, according to their malicious minds, they came out againſt thee, as againſt a malefactour with clubbs, and ſtaues, and tooke thee, and carried their expected Meſſiah, before *Herod* and *Pontius Pilate*, and brought falſe witneſſe againſt thee, and preferred a murtherer before thee, and though indeede thou wert their King, yet in mockage they put vpon thee a purple roabe, and in thy hand a Scepter of reede, & on thy head a crowne of thornes, then buffetted they thee, and ſpet vpon thy face, contemning both thy princely, prieſt-

ly, and prophetical offices, in which thou wast their perfect Sauiour. Then disrobed they thee, and carried thee without the gates of the Citie, and after an ignominious manner, with two theeues, vnto *Golgotha* the place of common execution, and nayled thee to a woodden Crosse in the middest of them. And after they had wounded thee in sundry places, yet againe in their malicious and cowardly fury, they pierced thy side with a speare, euen when thou sighedst, groanedst, prayedst vnto thy Father to forgiue them their sinnes, and to accept thy sacrifice. Yea, all this while they mocked thee, and bid thee come downe from the Crosse, to saue thy life as thou sauest others: and wrote a title ouer thy head vnto all Nations in contempt of thee; and when in the pangues of thy passion thou didst thirst for their pardon, then they ranne and fiapped in thy mouth (not to comfort

fort thee, but to prolong thy ſorrowes) an hyſope ſpunge dipt in vinegar : and after thy death (to make them ſport) they caſt lots for thy garments. O ſweet Sauiour, being thus abuſed by thy once peculiar people, thou haſt moſt righteouſly, according to their wiſh, brought vpon them and their children, the reward of thy innocent blood, and done iuſtly in forſaking the houſe of thine honour, and put it into the poſſeſſion of the Gentiles, to bee battered downe, that there might not bee left one ſtone vpon another, and to ſcatter them into perpetuall captiuity, as at this day we doe behold.

But O heauenly Father, thou haſt made knowne vnto vs Gentiles, that beleeue in thee according to thy Word, that they did no more, then what they hand and counſell had determined long before to be done. And had they knowne that they had crucified thy

thy Sonne, the Lord of glory, no doubt they would not haue done it, for in ignorance (as did their Fathers, they haue done it) wherfore, O God, for the respect thou beareſt to *Abraham*, *Iſaac*, and *Iacob*, and for thy ſeruant *Dauids* ſake, as thou haſt promiſed (that a remnant ſhould be ſaued) euen as many as thou wilt call, and the firſt fruits being holy, the branches deſcending thereof ſhould be holy, haue reſpect vnto them, that with the fulneſſe of vs Gentiles, they may come againe into the folde of Chriſt. O Lord our Sauiour, open their eyes, that they may beleeue the Scriptures, and ſo come againe, and be grafted into their owne Oliue ſtocke, for thou, O God, art able to graffe them in againe, for thy gifts and calling are without repentance. Wherefore take from them their vnbeliefe, that wee both Iewes & Gentiles may be ſaued through thy mercy. O ſweet Sauiour,

haue

haue mercy on them, & call them home againe, that wee and they may make one ſheepe-fold, and like good ſheep, know thy voice, and follow thee our louing Shepheard, in the ſincere obedience of thy Goſpell. Heauenly Father, bleſſe thy Church vniuerſall, that it may ſtand faſt in the obedience and faith of Chriſt: giue thy Goſpell a free paſſage in it, & among all people, that yet know not thee.

O thou which art the Lord of the harueſt, ſend forth diligent and painefull labourers into thy harueſt. Bleſſe all the reformed Churches in theſe weſterne parts, bnt eſpecially this church of England, that it bee an enſample of ſound doctrine, and godly life, vnto all other Churches. And graunt that the Kings, Nobles, and Senators, may remaine, and ſucceede nurſing Fathers in it for euermore. O Lord, let not the wilde Boares of the Forreſt, the Turke, nor Antichriſt, ſupplant the faith eſta-

eſtabliſhed among vs, nor roote vp the vine, that thine own right hand hath planted, but continue the light among vs which now liue, or hereafter ſhall liue, euen as long as the Sun or the Moone ſhall endure.

O God, as thou haſt promiſed for thy Elect ſake, finiſh theſe dayes of ſinne, and haſten thy comming vnto glory. And as by all thy workes in generall, ſo by vs men in ſpeciall, yea by me with the reſidue of thy holy Church be eſpecially giuen, both now, and for euermore, all honour and glory world without end. *Amen. Amen.*

A Prayer for the diſcouerie and deſolation of Antichriſt.

O God of Hoaſts, the omnipotent, inuiſible, and incomprehenſible, the Father, the Son, and the holy Ghoſt, the eternall Creator,

Creator, and most mighty vpholder of all things in heauen, and in earth, and by whom Kings rule, and Princes raigne, heare me a poore sinfull subiect of thy great dominions, grieued and distressed in soule, to behold how the enemies of thy trueth doe bandy themselues against thee, and thy Christ, the Annoynted of the Lord, and the only King of Kings, the wonderfull Counsellour, the mighty God, the euerlasting Father, the Prince of peace. Looke downe, and discouer the haters of thy Word, those that haue cast thy lawes behinde their backes, and scorne to be ruled by the sincere trueth of the same: yet shame not to take thy lawes in their mouthes, though they hate to be reformed thereby. O God we haue heard with our eares, and our Fathers haue tolde vs, that in the last dayes shall bee perilous times, in which men shall be louers of themselues, couetous, proud,

proud, boaſters, blaſphemers, diſobedient vnto ſuperiours, vnthankfull, vnholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good; traytours, heady, high minded, louers of pleaſure more then of thee, hauing a forme of godlineſſe (a great ſhew of righteouſneſſe) wanting the power thereof, being in trueth, nothing but ſcoffers, and walkers after their luſt: forbidding meates, drinkes, & marriages, which with thankſgiuing thou haſt made holy and honourable, being indeede giuen to adulterie, fornication, laſciuiouſneſſe, Idolatry, witchcraft, hatred, variance, emulations, ſtrifes, wrath, ſeditions, hereſies, murthers, drunkenneſſe, reuilings, and infinite the like, whereby it is come to paſſe, that there is none righteous no not one, none that vnderſtandeth, none that ſeeketh after GOD aright, but haue ſtumbled

stumbled at noone-day, euen against that rocke of life, & thereby haue vsed their tongues to deceit, and opened their mouthes full of cursing and bitternesse, and haue runne as *Caine* with their feete to shed innocent blood, yea most watchfull to shed the blood of the righteous: destruction and misery are in their wayes, and the way of peace they doe not know. For the feare of God is not before their eyes, euery one deuiseth to worke mischiefe, putting farre away the euill day, professing themselues wise, till they became fooles. O Lord, thou hast iustly done to the men of this world, in these our dayes, as vnto the ancient Philosophers, who mightily boasted themselues of their wisedome & generall knowledge, and yet were ignorant of thee, euen as the Antichristian enemies doe at this day boast themselues to be the onely true Church. Yet because they knew thee in word and not

not in deede; therefore thou gaueſt them vp, vnto their owne hearts luſts, to worſhip and ſerue the creature in ſteed of the Creator, adoring the bread in the Sacrament for Chriſt himſelfe, and honouring the Pope a mere man, as God himſelfe, ſaying hee is God, euen as the heathen Gentiles vnto their wooden Gods ſometime ſaid: thus, O Lord, becauſe the Antichriſtian enemies haue agreed with the heathen to contemne thy Word; thou haſt iuſtly done to giue them vp vnto a reprobate minde, to worke all manner of vnrighteouſneſſe, as at this day wee ſee, the Romiſh Biſhop, Prelates, Clergie, and Profeſſours to be, the man and men of ſinne that ſhould ſit in the Temple of God, and in doctrine ſpeake blaſphemies and wicked vntrueths. O God, in thy Word thou haſt euidently marked him out, ſhewing that hee ſhould pretend chaſtity in heart and body,

but

but indeede haue nothing leſſe: to claime all ſpirituall power, to open and ſhut the gates of thy Kingdome at his owne will and pleaſure, and againſt whom hee liſt, to bee vniuerſall Biſhop through the whole world, and ſupreame head of the Church, and Kings and Princes to be his vaſſalls, and at his making and deposing. O Lord, hee thruſteth out of the Church as heretickes all that ſpeake againſt his blaſphemies, denouncing damnation to all that will not beleeue his expoſition of thy Word, ſaying, that hee hath alwayes the holy Ghoſt in his breaſt, and that hee cannot erre. He hath forbidden the publique reading of thy Word, as hereticall and dangerous, eſpecially for ſimple people, and ordained thy ſeruice in an vnknowne tongue, that the people might offer vnto thee the Sacrifice of fools: & in ſtead of the Sacrament, which wee ſhould often receiue, he

he hath brought into the Church, a ſuperſtitious ſacrifice of the Maſſe, in which they pretend to offer thee (O Chriſt) againe for the ſinnes of the people, and the Prieſts eating is ſufficient for all the reſt of the Church, be they neuer ſo many; or if they receiue it in one kinde, it is enough for them, ſaying, that the body is not without the blood, quite gainesaying thy commandements, drink yee all of this. Hee teacheth for ſound Doctrine, that wee muſt be cleanſed in Purgatory, in which he can giue indulgence to releaſe whom he will, and that wee are ſaued by our good workes: that wee may keepe perfectly all the commandements, and ſo deſerue our ſaluations by our owne merites, and that in Prayer we ſhould call on the virgin *Mary*, as Queen of heauen, to command her Sonne to heare vs: teaching vs, that ſhe is our Aduocate, that pleadeth for vs. He teacheth Pilgrimages,

wor-

worſhipping Images, keeping Reliques, and that euery man hath his peculiar Saint in heauen, to whom he liketh beſt to commend his ſutes by: ſaying, that it is preſumption to approach to thee only in thy Sonne, though thou haſt ſaid, There is no name in heauen, or in earth, whereby wee ſhould be ſaued but onely by the name of Iesus, to whom thou haſt ordained euery knee to bow, and onely for to come.

By theſe, and infinite of Roniſh forgeries and blaſphemies hath this ſtrumpet of Babylon, made drunke the Kings and Princes of the earth, by theſe abominable and lying wonders, and miracles, hath hee blinded the eyes of Chriſtian Kingdomes and Nations, that they doe not know how to ſerue thee the Lord.

Wherefore (O Chriſt and moſt holy Lambe of GOD) againſt whom he hath ſo long time warred, as it were drunke with the bloud

bloud of the Saints. Yea (O Lord) with the brightneſſe of thy com-ming, let the violls of thy wrath be powred out vpon her, to her vtter deſolation: that the ſoules of iuſt and righteous men, toge-ther with the Angels, in the vnit-of the ſpirit, may ſing a ſong o *Halleluiah*; ſaying, ſaluation, gl-ry, honour, and power, be to th Lord our God, to the Lambe, an holy Spirit for euermore, Amen Come Lord Ieſus, come quickl *Amen.*

LACHRIM. 3.

Wherein the diſtreſſed prayeth for faith zeale, and ſtrength, in vndergoing Gods corrections.

O Lord, I lift my heart to thee,
my ſoule in thee doth euer truſt:
O let me not confounded be,
but make me righteous With the iuſt:

Let men not haue their wills 'gainſt me,
but powre on me thy comforts ſweet.
Thy ſauing health Lord let me ſee,
Who proſtrate begge it at thy feete.
Let thy right hand and prouidence,
be ſtretched out to hold me vp.
And giue me grace and patience,
in lowlineſſe to taſte thy cup:
So ſhall I ſit on ſureſt rocke,
and ſtrength and power to me get,
And ſtoutly ſhield mine enemies ſtroke,
though round about they me beſet.

For why, my comfort is in thee,
and on thy prouidence I depend,
O keepe me ſafe in liberty,
till all my troubles come to end:
From perils ſixe haſt me deliuered,
I know therefore thou Wilt from ſeauen,
From earthly thoughts let me be ſeuer'd,
and conuerſation haue in heauen.
I know that loue a multitude
of ſhamefull ſinnes doth cloſely couer:
Within the gates I me include,
thou art my ſoules true ſpouſe and louer.
The faithfull thereby may take hold,
of hope to haue a proſperous end:

Of their deſires this makes me bold,
for ayde and comfort to attend.

And with all patience to perſever,
I know thy Word it is moſt ſure:
Poore penitent by faith, Ile euer
ſtand firme, and to the end endure.
Alas, deere God, I nothing crane,
to haue of thee by mine owne right:
But in Chriſts name Ile aske and haue,
for he is moſt gracious in thy ſight.
Yea for his merits thou do'ſt loue me,
in him I know thou art well pleas'd.
And heareſt ſinners when they moue thee:
forgiu'ſt their ſinne, and they are eas'd.
Amongſt whom, Lord, I am the chiefe,
and of good things am ignorant:
Yet on the Croſſe didſt ſaue the Thiefe,
for Chriſt his ſake me mercy graunt.

In this World vanities moſt vilde,
I liue and haue no taſte of truth:
I knew not I was in exile,
but did in folly ſpend my youth.
Of thee alone I knowledge haue,
(for of my ſelfe I am but weake)
Thou art my God that ſtrength me gaue,

to worke, to reſt, to liue, to ſpeake.
For of my ſelfe is miſerie,
and of my ſelfe is all that's ill:
But from thee Lord comes all mercie,
and perfect power to worke thy will
Within, to conſolation,
of my ſad ſoule and wounded heart
Without, to preſeruation
of my weake body in each part.

Therefore teach me the truth, O Lord,
(O ſacred truth) teach me thy wayes
That I ſhould walke, led by thy Word,
and to thy glory ſpend my dayes:
Lord keepe from wicked thoughts mine heart,
mine hands that they commit none ill:
Mine eyes, my tongue, and euery part,
Lord graunt they may performe thy Will:
My feete from falling ſtill preſerue,
as of my ſelfe regard me not.
Deale not with me as I deſerue,
as are my ſinnes reward meet.
Behold not my deformities,
but looke on me in Chriſt by loue,
My ſinnes and all enormities,
as miſts and cloudes from me remoue.

Thou righteous art and gracious,
reformeſt ſinners, ſinnes forgiu'ſt:
O be to me propitious,
to liue in thee that euer liu'ſt.
Keepe thou my ſoule, let me not periſh,
nor vtterly to be confounded
That truſt in thee, but my ſoule cheriſh:
and ioy mine heart which thou haſt wounded.
Thou art my ſtrength and ſure defence,
in time of dangers imminent,
Though all helpe faile, experience
hath taught me, thou art permanent.
I goe vnto thine Oracle,
and from thy word I counſaile take,
And finde a Wonderous miracle,
thou neuer do'ſt thine owne forſake.

Thy ſeruants that in thee doe truſt,
thy Tabernacle ſhall them ſhield:
In ſecret thou do'ſt hide the iuſt,
that are not with foule ſinne defilde.
Hearken, O Lord, hearken and heare,
vnto my voyce that call and crie:
O let thy loue towards me appeare,
With ſtreames and floods of thy mercie.
Thou ſayeſt, O Lord, ſeeke yee my face,
what is it? but in my diſtreſſe,

To

To crie for helpe, and craue thy grace,
and ayde in time of heauineſſe:
My ſoule by the pure priuiledge
of thy free ſpirit which teacheth trueth,
My heart prepared with knowledge
and faith, and hope vnto thee ſueth.

My tongue doth ſpeake, mine heart doth mutter,
and euery member in his place,
Doth ſtriue to ſpeake, and theſe words vtter,
helpe me oppreſt: hide not thy face.
Though father that did me beget,
my mother that from wombe me bare,
And all my friends forſake me yet,
thou Lord of me tak'ſt charge and care.
O Lord thou wilt me not forſake,
for ſo haſt promis'd in thy Word:
In all diſtreſſe no feare I le take,
but forthwith flie to thee O Lord,
Thou giu'ſt not like our earthly Sires,
nor wants ſupplieſt like carnall friends.
That would but cannot our deſires,
performe in deedes as heart pretends.

Hopeleſſe I ſhould downe faint, and fall,
did I not in thee ſurely truſt:
That holdeth no reſpect at all,

but vnto those whom Christ makes iust.
And thou accepteſt not vaine glory
as Worldlings doe, nor things externall:
Thou look'ſt not to things tranſitorie,
but to the things that are internall.
A lowly and obeaient heart,
a trembling ſpirit thou doeſt elect:
Of poore oppreſt thou took'ſt the part,
and proud men downe thou doeſt deiect:
Frame thou therefore my inward zeale,
that outward buſineſſe me deceiue not
Of comforts which thou doeſt reueale
to thine, and me of ioyes bereaue not.

When at thy mercy gate I knocke,
doe not as rich men vſe the poore,
That 'gainſt them faſt the gates doe locke,
but quickly Lord ſet ope the dore:
Let not my miſeries deprine
my heart of ioy, or ſoules comfort:
Let not vaine things ill men deuiſe,
draw me to be of their conſort.
Make ſtrong my faith, and hope Lord giue me,
and Ile take hold of thy protection.
Be my defence and Paxoplie,
and guide me ſafe to thy election.
Thou haſt, O Lord, my troubles ſcene,

haſt

haſt knowne my ſoule in bitterneſſe.
Thou haſt mine helpe and ſuccour beene,
O helpe me now in my diſtreſſe.

In mercies thou haſt mightily,
ſau'd me from perils infinite:
My life conſumes, my heart doth die,
my yeares doe waſte, my day is night:
The day tells day, the night the morrow,
the baſe reproach of my diſaſter:
Yea friends and foes adde griefe to ſorrow,
and each baſe mate doth me o're-maſter.
I am now at the point to pine,
O let it be thy bleſſed pleaſure:
To eaſe my griefe for I am thine,
my paines aſſwage Lord in ſome meaſure;
For thou my paines haſt meaſured,
and all that's good for thoſe that feare,
Lord thou in ſtore haſt treaſured,
to me Lord, let the ſame appeare.
In ſight of thoſe that are my foes,
that thinke there is no period:
Of all my tortures, paine, and woes,
graunt this for Chriſt his ſake, O God.

A Prayer of an afflicted minde.

O Lambe of GOD which takeſt away the ſinnes of the world, haue mercy vpon mee, a moſt vile and wretched ſinner, wounded euen vnto death eternall; if thou Lord in whom all fulneſſe of mercy and compaſſion doth dwell, doe not relieue and comfort mee. O Lord how am I aſſaulted by the crafty and ſubtill temptations of Sathan, that cunning ſerpent, that ſeeth all my weakeneſſes, both of ſoule and body, and neuer ceaſeth night nor day, ſleeping, waking, eating, drinking, hearing, and reading, mourning and laughing, but alwayes followeth & doggeth me, with fearefull temptations, telling mee that I am but an hypocrite, and that all my repentance hath beene but in words, and not in heart, in outward ſhew, but not in

in trueth: and that my ſinnes are greater then God can or will forgiue, that I am none of his Elect, that I haue no true faith, ſaying, That thoſe that truely beleeue, neuer doubt, that I doe not vnderſtand Gods word aright, and that it doth nothing appertaine vnto mee, no more than vnto *Iudas* (who for all hee was an Apoſtle) yet was reprobated and caſt away; and how knoweſt thou, but that thy faith is preſumption, ſeeing neuer any man but St. *Paul*, had ſuch aſſurance of faith. Yea, thou doeſt not delight in Gods word, nor ſo loue his Miniſters as thou ſhouldeſt, thou doeſt not abound in good workes, all thy righteouſnes is phariſaicall, thou art a louer of the world more then of God: doeſt thou not ſee how thou art continually puniſhed, plagued, and ſmitten of God, neuer without one croſſe or other, on thy ſelfe, thy wife, children, and ſeruants: on thy cattell,

goods, and aduentures, at home and abroad, and in other busines-ses: Yea, in euery thing thou putteſt thine hand vnto, thou ſeeſt how God is againſt thee, and cannot abide thee: yea, euen in thy Prayers thou mayeſt feele how the ſpirit of God hath left thee: therefore deceiue not thy ſelfe, thou art none of his; if it were otherwiſe, thou ſhouldeſt not be ſo afflicted in euery thing as thou art. Deceiue not thy ſelfe, God doth not loue thee, if he did, hee would neuer haue ſuffered thee to commit ſo many ſinnes, as thou haſt done, by lying, by ſwearing, by drunkenneſſe, by whoring, by fornication, by adulterie, by murther, and the like, and to haue liued ſo long in them as thou haſt done: Yea, what a prophaner of the Sabbath day haſt thou beene? what filthy & vncleane thoughts, what ſcurrilous Songs, and vnſauourie ſpeeches haue iſſued out of thy heart and mouth, and how haſt

haſt thou beene ſwallowed vp in pleaſure and pride, all the dayes of thy youth. And how many of Gods good creatures haſt thou prophaned in thy belly, on thy backe, on thy neck, to pranke thy Iezabels face, thinking nothing good enough, and fine enough to pamper thy earthly carcaſſe: And doeſt thou thinke that God will now in thine olde age, accept thy blinde ſeruice. Thy repentance comes too late, God will not regard thy ſacrifice, but as thou regardeſt not him, when hee called in thy youth; ſo now he will not regard thee in thine olde age, though thou make many cries vnto him; yea, there is no ſacrifice can cleanſe thee from thy ſinnes, thou haſt caſt Gods law behinde thy backe, and committed the ſinne againſt the holy Ghoſt, ſo that it is in vaine for thee to hope for mercy, thou canſt not be forgiuen, though with *Eſau* thou ſhed neuer ſo many teares. Thou

art a reprobate by Gods decree, and what knoweſt thou, but that thou art in hell already, ſo that do what thou wilt, thou canſt not be ſaued. And therefore drowne, or hang thy ſelfe, or cut thy throat: O Coward, kill thy ſelfe, and ſo ſhalt thou rid thy ſelfe out of this preſent paine.

O heauenly Father, look down vpon this my wounded ſpirit: and (O Lord) driue away Sathan, that he preuaile not in theſe temptations againſt my ſoule. O Lord, ſo ſtrong and violent are his temptations, that I know not how to reſiſt them, but by the ſtrength of thy holy Spirit, which I beſeech thee, O Lord, may powerfully and comfortably ayde & aſſiſt me now and for euermore. Lord for thy Chriſt his ſake, in whom I onely truſt to obtaine thy mercy, doe away my ſinnes, and ſpeake peace vnto my ſoule, againſt this lying ſerpent, that thou art and wilt be my ſaluation: O Lord.

create in me a cleane heart, and renue in me a right ſpirit, that I may learne to feare thee according to thy word: deale bountifully with me thy ſeruant, that I may eſcape theſe temptations, and in ſpight of Sathan, liue to keepe thy word: let not ſuch contempt & reproach come vpon me, but ſaue mee out of the iawes of hell, and from the power of Sathan, for thy names ſake, and for thy mercy ſake, and for thy Sonne his ſake, O Lord I beſeech thee. And though my ſoule through theſe temptations, cleaue vnto the duſt, yet quicken thou mee according to thy word, and though the ſorrowes of death hereby compaſſe mee in on euery ſide, and the terrours of hell haue now caught hold on mee, yet O Lord I beſeech thee to deliuer my ſoule. And though Sathan hath compaſſed me with the multitude of his temptations, yet in thy Name, O Lord, I am confident, that I ſhall ouercome them. And though

though thou haſt ſuffered Sathan for a time to buffet me; yet I beſeech thee as thy Sonne Ieſus my Sauiour hath taught mee, in this laſt petition of his holy Prayer; let me be neither further led, nor come into temptation, but as in the wildernesſe, after Sathans three-fold temptation of thee, thou by faith in the Word of thy Father, didſt reſiſt him, that in the end hee left thee, ſo that thy Angels miniſtred comfort to thee: ſo moſt ſweet Sauiour help me, ſo by the ſame skill of thy holy Word, that I may reſiſt Sathan, and after the battell be comforted and confirmed in obedience, by the moſt ſweet comfort of thy holy ſpirit.

O Lord my Sauiour, how did he tempt thee, to make away thy ſelfe, but could not preuaile? So (O Lord) ſtrengthen mee by the ſame power of thy Godhead, and a true liuely faith, by which I am ingrafted into thee, that I may ne-

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ner by Sathans power, be forced againſt, nor with my will, to commit the wickedneſſes wherewith hee tempteth mee. O Lord, hee could not enter into the Heard of Swine, vntill thou gaueſt him leaue: wherefore by thy vnlimitted power, curbe and reſtraine him, that hee enter not into mee, much leſſe worke his will of mee, as he did of them. He faine would haue killed thy ſeruant *Iob*, as hee had done his children, ſeruants, and cattell, but thou wouldſt not giue him leaue: So (O Lord) he hath ſtriuen to doe with me, but thou haſt kept mee, and reſiſted, and rebuked him in my behalfe: he ſtriueth like a roaring Lyon, to make mee his prey, and beateth hard to enter into my heart, which thou haſt ſwept and garniſhed, to be a receptacle for thy ſelfe; wherefore (O Lord) let that ſtronger man, euen thy holy Spirit, keepe ſure my ſoule vnto thee, that I be not ouercome with his

his furious assaults, and temptations, to let goe my hope in thy mercies: thou delightest not in the death of a sinner, but rather to shew mercy, that hee may be saued: Lord for thy mercy sake, saue mee, and helpe mee, for thy Sonnes sake keepe mee, from the rage and fury of this my great oppressour. O God, he would faine play the lying spirit vnto my soule, that he might plunge me in thy great displeasure: but (O Iesus I beseech thee) saue mee, and driue Sathan away from me, that hee neuer come at mee more. O God, he continually striueth with mee for my soule, as hee did with thine Angell, for the body of *Moses*, but as then thou didst defend it, and thine Angell, and in the end rebuked Sathan; So (O Lord) defend me, & rebuke Sathan, that he preuaile not against me, neither in health, in sickenesse, nor yet at the point of death; but send thine Elect Angel of the couenant (Christ Iesus

Iesus) my annointed Sauiour, and his innumerable heauenly Souldiers, here to keepe me, and at my end to conduct my soule, to that place of rest, where this champion of hell, shall not once dare to defie it, or cast forth any wicked accusation against mee: and that for the merits of thy deerest Son, and sprinkling of his bloud, vnder which I expect my safety and saluation, both heere in the Church militant, and for euer in thy Church triumphant, therefore to thee möst holy Trinity, and Lord God of Sabbaths, be giuen by me, and all thine, both present, and eternall praise.

Amen.

LACHRIM.

LACHRIM. 4.

Wherein the diſtreſſed prayeth GOD to keepe him from deſpaire, howſoeuer men goe about to ruine him or his eſtate: not regarding (ſo God in his mercie and protection be with him) who or how many riſe vp againſt him.

IN thee, O Lord, I put my truſt,
and yet there are which daily ſay,
There is no helpe for me vniuſt,
but Lord thy Word cannot decay:
Thou art my God, how can they then,
proue that thou wilt none helpe me ſend:
I am brought low in ſight of men,
there's none will helpe or comfort lend:
My basket and my ſtore is ſpent,
they ſay it was by thee accurſt:
Thou didſt it take that didſt it ſent,
but they take all things at the worſt:
At me they gape, at me they wonder,
as at a monſter ſeldome ſeene:
On all their Worke and Words I ponder,
What I now am, What I haue beene.

I faint

I faint at nought, thou know'ſt my ſmart,
th'art my Father, and doeſt me foſter:
What words or works, can daunt my heart,
I am in thee become a boaſter.
Theſe men thy might and power diſable,
or elſe thy loue to man diminiſh:
Or elſe they thinke thou art vnſtable,
and doſt begin, and Wilt not finiſh:
Or that the poore wilt not ſupport,
nor helpe the needie in diſtreſſe:
But as thou knoweſt What they report,
ſo make them feele their Wickedneſſe.
But I doe know thou faileſt neuer,
them that in thee their truſt repoſe.
If they be conſtant and perſeuer,
all things are for the beſt to thoſe.

Thou art indeede a iealous God,
and firſt thy children thou doeſt moniſh:
Thou bear'ſt with loue, and beat'ſt with rod,
if they mend not, wilt further puniſh:
Yet call'ſt thy choſen children backe,
by gentle ſtroakes, from running ryot,
And ſuffereſt them to ſuffer lacke,
and doeſt preſcribe to them their diet:
We may condignely then deride,
the iudgement of ſuch fooliſh men,

That

That vnto thee Lord Will preſcribe,
the meaſure What, and the time When.
Such fleſhly men by Wealth and Woe,
cenſure thy loue, or thy diſpleaſure:
As Natures friend, or Graces foe,
by humane reaſon all things meaſure.

They thinke thou lou'ſt whom thou feed'ſt fat,
With plenty, pleaſures, worldly riches:
And that all others thou doeſt hate,
theſe World, fleſh, and deuill bewitches:
And great is this temptation,
vnleſſe our natures thou aſſiſt:
Infeebled with affliction,
whoſe helpe doth reſt in Ieſus Chriſt.
When thou therefore do'ſt me correct,
with one hold, hold me with the other:
Let faith in thee make thee accept
me for thy Sonne, by Chriſt my brother:
Lay not vpon me greater loade,
then I poore Wretch can well endure:
If I doe ſinke, ſtay my aboade,
and if I fall, then keepe me ſure.

Thou know'ſt Lord whereof I am made,
I am a ſilly ſimple man:
A Worme, a flea, a puffe, a ſhade,

that no good doe, nor no good can.
Try by the Croſſe, true to the Crowne,
that We may proue by want and loſſes:
But to diſpaire, pull me not downe,
but vnto comforts, turne my croſſes:
I am not able to beare thy yoake,
vnleſſe Chriſt thy Sonne doe with me draw:
I am not able to fend thy ſtroke,
vnleſſe he (O Lord) doth ward the blow.
Lord with thy mercies compaſſe me,
protection draw out of deſpaire:
O let me thy ſaluation ſee,
and all things fit obtaine by Prayer.

Thou ſheweſt mercy to the meeke,
that truſt in thee in all mens ſight:
There children ſhall finde what they ſeeke,
thou ſhalt to Sunne-ſhine turne their night.
A place whence Worldlings are excluded,
and all the helliſh rable out.
Though here on earth they haue intruded,
to roote Gods faithfull children out:
And ſuch as haue with hate purſu'd,
and truſted in the arme of fleſh:
And haue their hands in bloud imbru'd,
ſhall ſay in iudgement they were raſh.
God's on my ſide, who can ouerthrowe me?

Chriſt

Chriſt pleades my cauſe, can God refuſe me,
As iuſt in Chriſt: the Lord doth know me,
he deth acquite, who can accuſe me.

We thought that this mans life was madneſſe,
then ſhall the wicked Worldlings ſay:
But ſee his words are turn'd to gladneſſe,
Whom We haue deem'd a caſt-away.
His hand hath wrought what he would haue,
yea I my ſelfe ſhall ſay I err'd:
That thought thou wouldeſt me not ſaue,
becauſe my ioyes were then deferr'd:
I thought my cries thou Would'ſt not heare,
When I thee ſought, thy ſelfe dia'ſt hide:
When I complain'd, thou cam'ſt not neere,
as though thou could'ſt me not abide:
But now I knowledge and confeſſe,
thy Wiſedome great in humbling me:
Thy loue ſuſtain'd me in diſtreſſe,
thy prouidence releeuing me.

This paſs'd all iudgement and conceit,
of learneſt, graueſt, wiſeſt men:
Therefore, deere Father, I will waite,
take thine owne time, how, where, and when
I Will not with thy will indent:
nor thee direct the manner how.

Thou ſhould'ſt me helpe, 'tis mine intent,
vnto thy will to bend and bowe.
Hereafter I will hold my peace,
though men ſhall ſay yet ſtill of me:
And though their tongues will neuer ceaſe,
(there is for me, no helpe from thee.)

A Prayer for a Merchant, that God would bleſſe his Sea adventures.

O Almighty God, the Creator of heauen and earth, and that th made the round world, and l that is therein, that ſtretcheth t the North ouer the empty ac s, and hangeth the earth vp- nothing, that hath ſet the Sea s bounds, vntill night and day me to an end; that diuideth e Sea, and bindeth the floods m ouerflowing: that looketh the ends of the earth, and ſeeth e whole fabrick of heauen, and e earth, and all things therein: t maketh the waight for the windes,

windes, and knoweth the mea-
ſures of the waters, that hath ſince
the dayes of *Noah*, ſhut vp the
Sea, with barres and dores, ſay-
ing, hitherto ſhalt thou come, and
no further, and heere ſhall thy
proud waues be ſtayed; yet for
the families of *Iacob*, at their de-
parture from Egypt and *Pharaohs*
Court; thou didſt once againe in-
terrupt the boundes of the Seas
and made them to ſtand on heaps
that *Iſrael* might eſcape from
their cruell and bloody purſuers.
The waters ſaw thee (O God) the
waters ſaw thee, & were afraid
the preſence of the Lord God A
mighty: vnto thee moſt might
Iehouah doe I come, beſeechin
thee to proſper my aduentures
the Sea: thou art the ſame Lor
that didſt proſper the ancient a
uentures that thy ſeruant *Salom*
made to *Opher* in the land of *Ha*
lah toward the Eaſt. O Lord,
beſeech thee, that when the wi
ſhall ariſe, the Seas roare, t
flou

ſtouds raiſe them vp into heauen, nd caſt them downe againe into he bottome of the deepe, threatning nothing but death and deſtruction: keepe them that they periſh not in the proud waues thereof, by falling into ſands, nor by running againſt the hard rock: Keepe them ſafe in their perſons nd goods, as thou didſt *Salomons* ſarriners, and the rich treaſures n their veſſels. O Lord, let no obbers, nor Pirates at Sea, attach heir perſons or goods, but protect them ſafe out of their hands, hat I and they being made well liue, may returne thankes, and ſſe thee all our dayes, both priately and publiquely in thy holy ongregation; for they that goe to the deepe, ſee the wonders the Lord, & thereby are taught w to praiſe thee.

Sweet Sauiour, as thy Diſciss with thee in the Shippe, in eir extreamities called vpon c to helpe them, that they might

might not periſh: So, O Lord, I call vpó thee, beſeeching thee to heare me for them, and them for themſelues, and ſay vnto the Seas peace, and be ſtill: for they are at thy command to obay thee, and therefore ſubiect at thy rebuke to be ſtill. O Lord, as thou didſt reach forth thy hand vnto thy Diſciples, and to *Peter* at midnight, when they were in diſtreſſe, in the raging waues, and by calling vnto thee were comforted: So, O Lord, put into their hearts ſuch a reuerend feare of thee, that in any danger or extreamity by ſea or land, they may call vpon thee and be comforted. O Lord, though they bee compaſſed about with death on euery ſide, yet there is aſſured ſafety in thee; wherefore keepe firme their tacklings, that they deceiue them not in the raging windes, nor mountaine billowes that beat againſt their ſides, that their Ship in which they are, be not broken.

O

O Lord, if thou force them to caſt out their goods for ſafety, yet will it not auaile, vnleſſe therewith they caſt forth by vnfained repentance their loades of ſinnes, through which bodies and goods are made to ſinke. And let them be in ſafety, as the Marriners that were trauailing from Ioppa to Tarſus, when they had caſt forth rebellious *Ionas*.

O Lord of hoaſts, and God of heauen, ſend thy Angels with them, to guide them forth, and conduct them ſafe in their return, & be with them in their greateſt neceſſities, as thou waſt with thine Apoſtle S. *Paul*, in his dangerous voyage to *Rome*. This temporall bleſſing, and all others that are needfull, and that thou knoweſt better to giue, then I to aske; (though a chiefe of ſinners, and therefore moſt vnworthy) yet I begge & aske it, if it be thy good pleaſure, for thy Sonne Ieſus ſake, my only Lord and Sauiour. *Amen.*

A Prayer for the fruits of the earth, and other nourishments of this mortall life.

O Eternall God, which feedest with thy blessing euery liuing thing: and satisfiest the desires of thy seruants, with thy bountifull goodnesse, wee wretched sinners, vnworthy of the least of thy blessings and benefits, doe most humbly beseech thee to be pleased, to blesse all the fruits of the earth, that wee and all thy seruants may be partakers of thy comforts therein, for the nourishment of this life. Giue vs, O Lord, this day our daily bread, prepare our ground, and prosper our corne. Blesse the seede time with the first and latter raine, and meete temperature of ayre. Keepe our fruits while they bee in the earth, from haile and thunder, from excessiue droughts, and immoderate raines, from mildewes,

and

and all noyſome wormes. Send vs a ioyfull Harueſt, and giue a bleſſing to that which wee ſhall reape, that for our vnthankfulnes it waſte not away without our reliefe. Increaſe our cattell, with all other our prouiſion, which we ſhall carefully labour for. Repleniſh our basket, and bleſſe our ſtore, that wee may haue wherewith, as to furniſh our ſelues, ſo to giue ſome reliefe vnto others. Protect our ſeruants and workefolkes, that they may be ſtrong to labour, wiſe to forecaſt, and faithfull in their buſineſſe. Keepe our Garners, Barnes, and Storehouſes, from fire, and boyſterous windes, Theeues, and ſuddaine inundations. Proſper our workes and trauels, whether by ſea or land, and bleſſe and proſper all them that any way labour for any of thoſe things that we ſhall haue occaſion to vſe.

Send remedy, O Lord, for all hardneſſe and miſery, turne our

dearth into cheapeneſſe, and our ſcarcity into plenty. Open the hearts of rich men, to whom thou haſt giuen much, that they may haue a charitable reſpect of the poore at all times. Helpe vs (O Lord) and giue vs ſuch things as we ſtand in neede of, and make vs to deſire ſuch things onely as may bee pleaſing vnto thee, to ſearch them wiſely, and to finde them eaſily. Oppreſſe vs not with too much pouerty, neither puffe vs vp with too much plenty; but giue vs a competent ſtore of things neceſſary for this life, and grace to vſe them ſoberly to thy glory, and our comfort, through Ieſus Chriſt our Lord. *Amen.*

A thanksgiuing for our Benefactours.

O Lord, which haſt ſaid, that hee that giueth vnto the poore, lendeth vnto the Lord, and looke

looke what he layeth out, it ſhall be payd him againe: wee beſeech thee to be gracious and mercifull to all thoſe, for whom wee are bound to pray by nature, by deſert, or any other duty whatſoeuer. Of thy eſpeciall fauour remember all our Benefactours and friends aliue, euen all thoſe our Parents, kinsfolkes, and others, which haue brought vs vp, taught, promoted, or any way relieued vs. Bleſſe them with all bleſſings, that haue done good, either to our bodies with temporall benefits, or our ſoules with profitable inſtructions. Bleſs their eſtates, that in their godly diſpoſitions they may haue alwayes wherewith to relieue and comfort others in their diſcretion: giue them the conſolation of the holy Ghoſt, to the keeping of faith and a good conſcience: And as they haue ſhewed mercy vnto vs, and comforted vs: ſo Lord, helpe and comfort them in their

greateſt needes, that both they and their families may both haue comfort in their eſtate and condition heere, and finde mercy with thy Sonne our Sauiour Ieſus at the latter day. Lord let all their almes-deedes, and prayers, be alwayes in thy ſight, as thoſe of *Cornelius*; that as they haue been vnto vs an odour that ſmelleth ſweet, whereby we haue receiued plenty, and beene filled, ſo they may bee as ſacrifices acceptable and pleaſant vnto thee. Vouchſafe vs this grace, O Lord, that wee be not guilty of any ingratitude towards them, but rather ready according to our abilities, to recompence them, if neede require.

Let not that which they haue beſtowed vpon vs bee caſt away, but make it fruitfull & vs worthy of it. Graunt this, O thou God, which doeſt good both to the iuſt and vniuſt, for Ieſus Chriſts ſake, our only Lord & Sauiour. *Amen.*

LACHRIM. 5.

Wherein the distressed sheweth his desire to hold more fast the promises of God.

O Lord, thou art my hope and strength,
thou help'st in trouble, doe not hide
Thy selfe for euer, but at length
for men distrest doe thou prouide,
For I by thee will hold most fast,
Ile trust in thee while I doe liue:
And till those stormes be ouer-past,
Ile neither faint, nor feare, nor grieue.
Tremble thou earth: rage sea and land,
Winde, tempest, stormes, and all about:
I see thee (Lord) hold out thy hand,
for my defence, Ile neuer doubt.
What though hills quake, & staggering stumble,
and fall into the midst of seas.
Though waters roare, rage, and tumble,
thou canst this change, and all appease.

Should I then faint at troubles small,
which like small darts thou throw'st at me

In loue, but not to kill at all,
but make me leaue my vanity.
Forsake my follies euery deale,
reclayming errors to the truth:
Tis thou didst hurt, and thou canst heale:
thou hast preseru'd me from mine youth.
I must confesse I merited,
the death of death, with paines of hell:
And to be disinherited
of heauens high, where iust doe dwell.
But Lord doe mittigate thine anger,
and turne thy heauie Wrath to loue:
Deliuer me from all this danger,
let thy compassion mercy moue.

And with true comforts Christall fountaine,
my dry and thirsty soule refresh:
And powre on me from holy mountaine,
sweet dewes to glad my soule and flesh.
Thy darts in me, O Lord, sticke fast,
O pull them out, cast them away,
And cure my Wounds, to helpe make hast;
binde vp my sores, soules sorrowes stay.
Cleanse the corrupt affections,
of my defiled Wicked heart:
Prosper and blesse mine actions,
lighten my knowledge grosse and darke.

O Wash me from impietie,
exhilerate my sicke soules sadnesse.
In darknesse let me light espie,
in midst of sorrow graunt me gladnesse.

On fruitfull ground Lord doe me plant,
and build me vp on surest rocke.
Annoyes to ioyes, to Wealth turne want:
from future ills me keepe and locke.
As trees that grow by waters side,
Whose leaues and blossomes freshly flourish:
For euer let my state abide,
thy loue reuiue, thy grace me nourish.
Let thy spirit daily spring and bud,
with faiths pure branches from my heart:
Let dewes and drops of Christs deere blood,
feede vaines of hope from sinners dart.
My store is decayed, thou canst renew it:
my basket's empty, thou canst fill it:
Refresh my heart, againe reuiue it:
reuiue it Lord, for thou didst kill it.

Thou help'st the simple, poore, and needie,
thou seest my state, thou canst all mend:
I know thou know'st When to be speedie,
and knowest thy time When to defend.
Helpe, helpe, O Lord, else downe I fall,

hold me faſt by thy ſtrong hand,
And lift me vp againſt them all,
that by oppoſing me withſtand.
Thy promiſe (Lord) thou doſt perform;
thy Words are deedes, thou ſai'ſt and do'ſt,
A happy end thou doeſt returne,
and graunt to thoſe that on thee truſt:
My ſafety (Lord) thou haſt ordain'd,
by faith my hope doth mount and flie,
And by that hope I am ſuſtain'd,
if that were loſt my ſoule would die.

My faith hath fixt an obiect right,
my Will doth farre my power exceede:
But (Lord) I know that in thy ſight,
the Will is taken for the deede.
Then (Lord) for deede my will doe take,
and I ſecured ſhall be then.
O graunt me this for Chriſt his ſake,
to whom be praiſe for aye. Amen.

A con-

A conuenient Prayer for all times, either for a priuate perſon, or a Whole family.

MOſt mighty God, & Father of our Lord Ieſus Chriſt, moſt louing Sauiour and Redeemer, and moſt bleſſed Spirit, proceeding from the Father and the Sonne, the eternall, moſt glorious Trinity, which in the beginning didſt create the heauen and the earth, with all the hoaſts of them, and from time to time, vnto this preſent moment of their being, vpheld and preſerued them, and all creatures, that thou diddeſt then make, haue euer ſithence obayed thy firſt inſtitution, man onely (for whom thou madeſt all things) excepted, which when we doe conſider (O Lord) we cannot, but be much deiected in our ſelues, to thinke that wee whom thou haſt adorned with thine owne Image, ſhould bee fallen backe in our obedience, and become

come worſe then the worſt of thy creatures: thou gaueſt vs diſpoſition to obay thee, but wee haue deſpiſed thee, and caſt away from vs the yoke of obedience, yet ſo great is thy mercy, that though we haue reiected thee, yet thou haſt not reiected vs, but haſt continued all thy couenants in full force vnto vs, as in the beginning vnto our fore-fathers.

O Lord, from the wombe of our Parents are we riſen a rebellious ſeede, and like the prodigall ſonne, haue in the vaine imaginations of our hearts wandered from thee, ſo that thou canſt take no pleaſure nor delight in vs, or in any thing we doe: but (O Lord) wee caſt downe our ſelues in thy ſight, and preſence, earneſtly beſeeching thee (as on the poore Publican) to haue mercy vpon vs, and pardon all our ſinnes which wee from time to time haue done againſt thee. O Lord pardon our ſinnes of ignorance, of omiſſion

and

and commiſſion, in the duties commanded & forbidden, which wee haue neglected and not done. O Lord pardon our ſins of knowledge, by which wee haue often grieued thy good ſpirit, that would haue hindered and detained vs from them, if wee out of the loue to them, had not too much delighted in them, & ſtopped our eares againſt his holy motions and directions. O Lord, pardon our ſinnes of preſumption, by which wee haue moſt mightily offended thee: and ſo hardned our hearts, as wee could take no delight in the exerciſe of thy worſhip or ſeruice, as by the contempt of thy moſt holy Word and Sacraments, in our owne conſcience, and in the ſight of thy holy Church, vnto whom we are knowne, is moſt manifeſt: yet (O our moſt good God) doe away all our tranſgreſſions, at what time or place ſo euer they haue beene committed or done. (O Lord)

Lord) ſeperate them as farre from thee, as the Eaſt is from the Weſt, binde them in a bundle, and drowne them from thy ſight, as thou diddeſt the ſinnes of the old world: O Lord drowne them in the huge ſea of thy mercy, ſo as they may be cleane forgotten, for wee confeſſe, that if thou ſhouldeſt call vs to a reckoning and account for them, there is not the leaſt of them, but like mill-ſtones tyed about our neckes, in the midſt of the ſea, would drown vs in eternall death, & cõdemnation of body & ſoule for euermore.

But (O Lord) we beſeech thee to naile our ſinnes vnto the Croſſe of thy deare Sonne Ieſus our Sauiour, and Redeemer, and for his ſake, we onely entreate thee to be at peace with vs, and thy whole Church, throughout the world. Waſh our ſinnes away in his moſt holy bloud which he ſhed for his Churches ſake, in his agony on the mount before, and in his death

on

on the Croſſe, for hee is the Lord our righteouſneſſe, who in thy ſecret counſell was ſlaine, from the beginning of the world, that wee which truſt in him, by his ſtripes and wounds, might of our ſinnes bee healed. O Lord, I beſeech thee, heare theſe our petitions, which much like forlorne beggers, wee put vp vnto thee in thy Sonnes name, being imboldened, and encouraged this to doe, from that promiſe of thine, which in thy holy Goſpell, thou haſt giuen vs, ſaying: Aske and yee ſhall haue, ſeeke and yee ſhall finde, knocke and it ſhall be opened vnto you. Yea, thou haſt encouraged vs heere vnto, ſaying; Can you that are euill, giue good gifts to your children, when they aske; and ſhall not I giue the holy Ghoſt to my children when they aske of me? And thou haſt ſaid, that hauing giuen thy Sonne vnto vs, that thou wilt with him giue vs all things elſe, and for his ſake

deny

deny vnto vs nothing: in conſcience of the truth of this thy holy word, wee pray thee to heare vs, and to ſettle our hearts & mindes in the knowledge, loue, and obedience of thy word and commandements to the end, and in the end of this our fraile and weake life. O Lord, conſidering our weakeneſſe, and how vnable wee are to ſtand in temptation: and conſidering how many and how great our temptations are, both in things ſpirituall, and things temporall; and how the deuill as a wandring and raging Lyon, raigneth throughout the world, and in the Church eſpecially: ſeeking whom hee may deuoure, and conſidering how ſubtilly hee vſeth, and offereth this world vnto vs, (as hee did vnto thee in the beginning of thy Miniſterie, which thy Father had appointed thee in his Church) euen ſo by the profits and pleaſures which he profereth vs, would hee cunningly

ningly ſteale our hearts from thee, and thy worſhip vnto himſelfe, which we abhorre as moſt wicked and vngodly: And conſidering how hee ſtirreth our vncleane hearts, and wicked corruptions, as a ſtinking puddle to breath forth many noyſome and loathſome cogitations, and euill actions, whereby he would brand our conſciences, not only to doubt of our redemption by Chriſt, but alſo of thy mercy, which is ſo exceeding comfortable. For all theſe conſiderations wee entreate thee to heare vs, helpe vs, and ſtrengthen vs, in all theſe ſeuerall temptations; and as in theſe, ſo in all other, of what nature or kinde ſoeuer they are, or ſhall be in this world: and that not onely in proſperity, but in aduerſity, and in the ſtrength of Sathans temptations, eſpecially when thou ſhalt haue caſt vs vpon the bed of ſickneſſe, and bring vs vnto the point of death, when we are moſt weake,

and

and Sathan in his greateſt inſolencie. Wherefore, O Lord, giue vs grace, that in the time of this life, we may not be negligent, but moſt carefull in the vſe of all good meanes, whereby wee may finiſh our ſaluation in feare and trembling, for of our ſelues we cannot moue one foot forward vnto thy Kingdome, without thy helpe to ſtirre vs, inwardly by the motions of thy ſpirit, and outwardly by the hearing and reading of thy word, with conference, meditation, and prayer. Let not thy grace be abſent at ſuch times, but goe on with vs in bleſſing, helping, and guiding vs, till wee haue obtained full aſſurance, euen the teſtimony of thy holy Spirit, in our hearts witneſſing vnto vs, and with vs, that thou art our God, and wee thine adopted ſonnes and children (in Chriſt Ieſus our Lord) and ſo may bee enabled to ſtand faſt in loue and charity, as to all men in generall, ſo eſpecially

to

to thy Church, which are onely the houſhold of faith: O make me mercifull to the fatherleſſe, to widowes indeede, to captiues, bondſlaues, and all ſorts that ſuffer aduerſity in ſoule or body. Hauing prayed for our ſelues, and ſuch things as concerne this preſent life, as feeling members of the miſticall body of thy Church militant diſperſed, and ſcattered throughout the whole world, we entreate thee to haue mercy vpon it, and bleſſe it by ſtrengthening thoſe that thou haſt called, that we may ſtand faſt in the profeſſion of thy Name, and not bee aſhamed of that inſeparable yokefellow, thy croſſe, vnder which thou haſt cauſed vs as ſpirituall ſouldiers alwayes to warre. And graunt that by no temptations inward or outward, wee be forced to faint; but enable vs, that fighting againſt our moſt ſubtill aduerſaries, fleſh or ſpirit, our corrupt nature, men, or the deuill, being

Lords

Lords of the whole world, that is wicked, carnall, and vnregenerate men, that are wholly led of Sathan, and the power of darkneſſe. Heauenly Father, I beſeech thee more particularly to looke downe vpon the reformed Churches, and among them more eſpecially vpon the Churches of England, Scotland, and Ireland, and all other our owne and neighbouring Nations, that we may enioy the promiſes of the Goſpell, as long as the Sunne and Moone endure. And graunt that out of thoſe Churches may be ſpread farre and wide among the Iewes and Heathen that are called, the amiable tidings of the Goſpel, that thereby the Kingdome of thy Sonne may be more and more enlarged. To this end, bleſſe all Chriſtian Kings, Princes, and Potentates, but eſpecially thy ſeruant *Charles* our King, that by thine appointment, at this preſent doth rule and gouerne vs; encreaſe in him,

and

nd them, religious, zealous, and ncere hearts: ſo as hee and they ay goe before all other Kings nd Princes, in m ſt holy, wiſe, Chriſtian life, miniſtring iudge- ent, and iuſtice, without reſpect f perſons. O Lord make our ing, and all other Kings ſtrong aintainers and defenders of thy ue, ancient, Catholicke, and hriſtian faith, now eſtabliſhed theſe his Dominions; that no olicie of man, nor ſubtilty of Sa- an, may preuaile againſt it, but at his Maieſtie by the tempo- ll ſword, and the Miniſters of e Word by the ſpirituall ſword, e preaching of the Word, (as ttle *Dauid*) may preuaile againſt l the enemies thereof, ſecret or pen, abroad or at home, within eſe his owne Dominions. Hea- enly Father, ſend him wee be- ech thee, (if it be thy will) No- e and Royall iſſue, that after him euery Age, they may ſit vpon e Throne of this Kingdome, rule,

r le, and gou rne it vnto the com
ming of thy deare Sonne our Sa
uiour vnto iudgement. O Lord
ſettle about him and them, i
euery age and generation, a god
ly, learned, religious, truly noble
and wiſe Counſell: And graun
that both hee and they may truly
loue and aduance, vnto, and in go
uernment, a learned and religi
ous Miniſterie, and Magiſtrac
within thy Church of great Brit
taine eſpecially. And moſt migh
ty God, I pray thee perpetually
to looke downe vpon all men, bu
eſpecially vpon our owne Coun
try men, that are in any aduerſity
by ſea, or land, and in their ſeue
rall trialls and croſſes of this life
giue them patience to beare, o
deliuerance, in, or out of them, a
may be beſt vnto thy godly wiſe
dome, as may make moſt to th
glory, and their comforts. I
theſe and all other bleſſings ſpi
tuall and temporall, beyond th
wee are able to aske and think

we pray thee to heare vs, and that onely and alone, for thy Sonne our Sauiours sake, to whom with thee, and thy most holy Spirit, be all honour and glory, from this time foorth and for euermore. *Amen.*

LACHRIM. 6.

In which the distressed craueth pardon for his sinnes, the cause of all his miseries.

O Had I Wings like to a Doue,
then should I from these troubles flie:
To Wilderneſſe I would remoue,
to spend my life and there to die.
Mongst bushes thicke, and branches tall,
of mighty Cedars huge and hie:
With sauages and Wilde beasts all,
for to auoyde my miserie.
But Why thus wish I, Lord, alas,
that am vaine man of flesh and blood:
Thou God that bring'st all things to passe,
doest know, this sorts not for my good.

For

For Were I in vaſte Wilderneſſe:
in furtheſt part of earth or ayre:
I could no Whit my caſe redreſſe,
as being in thy power there.
Were I in bowells of the earth,
Were I in ſea, in cloudes or skie:
With ſorrow, griefe, with ioy or mirth,
there Lord thou art with powerfull eye,
There canſt thou alſo finde me out,
and viſite there my foule effence:
Thou art my pathes and bed about,
tis vaine to hide or feele defence.
Then let me at thy footeſtoole fall,
and there acknowledge mine amiſſe:
For pardon begge, and mercy call,
and pray for griefe and heauenly bliſſe:
And that thou bridle my deſires,
cleanſe mine affections with thy ſpirit.
Inflame me With thy holy fire,
in nought but thee let me delight.

Lord cure the fierceneſſe of my heart,
reforme my words, my mouth, my ſpeech:
Thou fountaine of all wiſedome art,
therefore true Wiſedome doe me teach.
In vnderſtanding truth inſtruct me,
vouchſafe me perfect patience:

An

And to freedome Lord conduct me,
Where is no loſſ nor paine of ſence.
And from theſe dangers Lord me free,
which moſt I feare, and ſoon'ſt poſſeſſe:
The comforts moſt deſir'd by me,
and ſo enioy true happineſſe.
O make not Lord thy abſence long,
but haſten my deliuerance.
Againſt my foes Lord make me ſtrong,
Which doe themſelues 'gainſt me aduance.

That ready are with onſet new,
for to aſſault my ſilly ſoule:
Wearied with ſtormes that doe accrewe,
and plung'd with waues which o're me roule.
Wherefore haſt thou left vnto vs,
by thy word a commandement,
To caſt our care on thee which thus
with weighty burthens vs torment.
With promiſe to vs helpe and eaſe,
thou ſeeſt and know'ſt Lord our deſire:
Our ſecret hearts, and all our wayes.
all's plaine to thee as light, as fire.
If therefore I ſhould iuſtifie
my ſelfe, I ſhould condemned be:
Thou find'ſt me out, and do'ſt me trie,

my righteousnesse is nought to thee,
Disclayming my integrity,
I cast me downe Lord at thy feete:
And pray for pure sincerity,
that I doe all in all that's meete.

Wherefore thou art most mercifull,
when wants and weakenesse we confesse:
Yea, then thy gifts are plentifull,
vs to relieue in our distresse.
On thee my burthen Lord I lay,
for well I know thou car'st for all
That thee beleeue: loue, feare, obay,
and for thy grace and mercy call.
My faith and hope is all in thee,
I am of imperfections full,
I aske why thou doest visite me?
should I that blockish am a. dull,
Defil'd within, and eke without,
plead duties done, or else be mute:
It is in vaine to goe about,
with thee, O Lord, for to dispute.

Who euill am in my best way,
in purest thoughts yea most impure:
Pardon my weakenesse Lord I pray,

and giue me zeale and truth to endure:
With humbleneſſe and perfect loue,
which Lord thou doeſt of me require:
Inſtruct me God, with wiſedome moue,
me guide and leade to thy deſire.
Shew me the way that tends to bliſſe,
after this my long ſtraying heere,
And bring me home where all peace is,
let thy free fauour Lord appeare.
Wherein is life and liberty,
comfort, ioy, and ſocietie.
With reſt, peace, and tranquility,
for them that liue in piety.

O happy he whom thou protectſt,
moſt happy he whom thou doeſt loue:
He is happy and ſure whom thou reſpectſt,
he is fed and clad from thee aboue.
In all good things he is rich indeede,
when he doth call, thou doeſt him heare:
What he doth aske, thou giu'ſt at neede,
he ſeekes and findes them euery where.
When he is ſicke thou doeſt him cure:
when poore, thou doeſt his wants ſupply:
When he is ſad he ſhall be ſure,
thy ſauing helpe and health is nie,

When he is troubled daeſt defend him,
in danger doeſt ſecureneſſe giue him:
When men him hate, thy loue Wilt ſend him,
When almoſt dead, liſe doth reuiue him.

And giu'ſt him then ſuch ioyes for euer,
as no mans wit can apprehend:
Me fauour graunt, Lord bring me thither,
to theſe thy bleſſings without end.
This fauour Lord vnto me ſhew,
and bleſſe my contemplation,
Onely in heauen and hee, I know
is perfect contentation.
My ſorrowes ſhall be turn'd to ioy,
my Wants vnto ſufficiencie:
My teares to gladneſſe, from annoy,
mourning to mirth and melodie.
My ſoule keepe ſafe from death and hell:
my feete from ſliding and from falling:
Let me vprightly Walke and dwell:
and on thee ſtill O Lord be calling.

Who do'ſt performe thy promiſes,
and let'ſt none empty part away:
That With their hearts ſeeke thy mercies,
or doe for helpe or comfort pray.

Send

Send helpe therefore and ſaue me,
from them that would me quite deuoure:
And daily grieue me, and deprauе me,
my ſoule's with Lyons euery houre.
I wads as through the raging ſea,
I dwell amongſt them ſet on fire:
Whoſe teeth are ſpears, whoſe tongue beares ſway,
like two-edg'd ſwyrd with Wrath and ire.
Thy mercy therefore and thy truth,
let be my buckler and ſtrong ſhield:
Haſt beene mine hope euen from my youth,
let troubles ceaſe, new ioyes me yeeld.

Set me vpon thy rocke for euer,
of perfect loue and true reliefe:
Let reſt and refuge faile me neuer,
and thy protection ſaue from griefe.
Bring thou to paſſe what's fit for me,
What thou doeſt know expedient:
That righteous men the end may ſee,
and how my hope obtain'd content.
That they may of thy glory talke,
and ſpeake of thy eternall praiſe:
All men ſhall ſay that ſee me walke:
doubtleſſe God will the righteous raiſe.
There is a God that's gracious good.

to them that be of perfect heart:
When he hath all their foes withstood,
heauens ioyes to them he will impart.

A Prayer in the time of plague, or other extraordinarie sickneſſe.

O Lord our GOD, in whoſe name ſtandeth our helpe, and who (amongſt other euills) haſt promiſed vs to deliuer thy people from the ſnare of the Hunter, and the noyſome Peſtilence, wee beſeech thee take this thy Plague away from vs: And as the ſtench of our ſinnes hath aſcended vp into thy noſthrills, to prouoke thy wrath againſt vs: ſo let our humble ſupplications come before thee, to procure our happy and ſpeedie releaſe from it.

Lord call backe thine Angell, and cauſe him to ſheath the ſword againe.

againe. We are thy children, the worke of thy hand, we are ſorrie for our ſinnes, which are the cauſe of all this: and wee purpoſe amendment: wee are but men, duſt and aſhes, not able to beare long; therefore Lord haue mercy vpon vs, and that ſoone, ſend vs comfort, and ſuffer vs not to periſh after ſo miſerable a ſort. We thanke thee, O Lord, that thou haſt not left vs altogether comfortleſſe, without hope, but haſt ſomewhat withdrawne thine hand, and ſpared many hundred of vs, in compariſon of thoſe whom thou ſleweſt before: and now wee reioyce at this abatement, yet ſtand in awe, we preſume vpon this thy fauour, but with feare and trembling: wee truſt it ſhall be euery day better, yet we are carefull to winne it by pleaſing thee. Wherefore, O Lord, wee beſeech thee bleſſe vs, and all thoſe that depend vpon

vs; ſet thy ſauing marke vpon our houſes, as thou didſt for the Iſraelites, and giue or er to the deſtroyer that hee hurt vs not. Put thy ſtrength to our medicines: guard our regard which wee haue of our ſelues: let thy good bleſſings make the preſeruatiues of the Phyſitians, and our ſhifting places for more ſecurity, profitable vnto vs, and let vs not truſt too much to outward means, but chiefely in thy mercy, and bleſſing vpon them. Keepe vs downe-lying and vp-riſing, and protect vs walking in our vocations: haue pittie vpon our diſtreſſed brethren, comfort the deſolate widowes, prouide for all fatherleſſe children. Gather vs together againe, that by theſe meanes are diſperſed, and continue thy merciſull worke in deminiſhing our dead numbers, till wee may iuſtly ſay in confidence and thankes with the Prophet,

we

we ſhall not die but liue, and declare the workes of the Lord.

The ancient Prayer, called, O bountifull Ieſu.

O Bountifull Ieſu, O ſweet Ieſu, O Ieſu the Sonne of the Virgine *Mary*, which art full of mercy and truth: O ſweet Ieſus haue pittie vpon mee, according to thy great mercy. O benigne Ieſu, by the ſame pretious blood which thou waſt contented to ſhed vpon the Altar of the Croſſe for vs miſerable ſinners: I beſeech thee vouchſafe to caſt all mine iniquities out of thy ſight, and deſpiſe not mee that thus humbly begge of thee, crying and calling vpon thy holy name IESVS: This name IESVS is a ſweet name, this name IESVS is a name of ſalnation, for what is IESVS but a Sauiour.

O good IESVS, which haſt created mee, and redeemed mee with thine owne blood, ſuffer not mee whom thou haſt made of nought to be damned; O good IESVS, let not my wickednesse haue power to deſtroy me whom thine Almighty goodneſſe hath made. O good IESVS, reknowledge that which is thine in mee, and that which is not of thee, take that away from me, O good IESVS, euen now while the time of mercy is, haue mercy vpon me, and let mee not be confounded at the day of thy fearefull iudgement.

O good IESVS, although I vile ſinner, by thy ſtraite iuſtice, haue deſerued to bee puniſhed euerlaſtingly, for my moſt grieuous ſinnes, yet hauing ſure confidence in the trueth of thy righteouſneſſe, I appeale to thine vnſpeakable mercy: I am ſure thou wilt haue mercy vpon mee like a louing

louing Father, and a mercifull Lord.

O good IESVS, what profit is there in my blood, if I descend into the pit of eternall corruption? for surely they that be dead, shall not magnifie thee, or any that goe downe into the place of silence. O most mercifull IESVS, haue mercy vpon mee, O most sweet IESVS deliuer me: O most holy IESVS be mercifull to me a sinner. O IESVS accept me wretched sinner, among the number of them whom thou hast elected to saluation. O IESVS the health of all that hope in thee, the life of all that beleeue in thee, haue mercy vpon mee. O sweet IESVS, the remission of all my sinnes. O IESVS, the Sonne of the virgine *Mary*, powre thy grace into my heart, endue mee with wisedome, charity, chastity, and humility, and in all mine aduersity, graunt me holy, inuiolable,

ble, and ſtedfaſt patience, that I may perfectly loue thee, and haue my onely delight and aſſiance in thee, world without end, *Amen.*

The Sicke-mans Prayer.

O Louing Lord, and moſt holy Father, I poore wretch thy ſeruant, feeling in this ſickneſſe which thou haſt layd vpon me, the puniſhment of that corruption and tranſgreſſion that is in me, and all fleſh, doe moſt willingly ſubmit my ſelfe to thine holy ordinance, to beare this croſſe, and taſte of this bitter cup which I haue deſerued, and much more, ſo that I may follow thee whither thou art gone. Therefore, O Lord, ſince thou haſt not yet called mee to the barre of death, but ſent thy Herauldes to ſummon me to a triall: I beſeech thee

thee looke on me with thine eye of merciſull pittie, and helpe me in this day of viſitation; powre out thine oyle of grace into my wounded conſcience, purge my defiled ſoule, forgiue mee all my ſinnes, and giue mee competent comfort and conſolation in this diſtreſſe: let me not dye ere I begin to liue; giue mee time to repent, and occaſion to amend: but if thou wilt needes put any more of thy wine of correction into my feſtered ſores; lay no more (O Lord) lay no more vpon me, then I ſhall bee able to beare: Make good vnto mee that goodneſſe, which thou haſt graunted me vnder the great ſeale of thy promiſe: Supply my want, pardon my ſinnes, and ayde me againſt all temptations, and I am recouered of all mine infirmities: I offer here vnto thee (O Lord) a penitent heart for the time paſt, and promiſe through thy grace amendment

mendment, if it ſhall pleaſe thee to draw out the threed of my life any longer: yet I neither deſire the continuance of this mortality, nor a more ſpeedy deliuerance, otherwiſe then as thou wilt: Lord looke not vpon my merits, for they are either none or not good; nor vpon my life, for it hath been naught; but looke vpon Chriſt thy deere Sonne, who from the Altar of the croſſe, cried vnto thee on my behalfe, and accept his ſatisfaction for my ſinnes.

Arme mee with patience to take vp my croſſe & follow thee, euen to beare my viſitation willingly; and giue mee ſtrength by faith, to reſiſt the Aduerſary in the brunt of temptations.

With my ſorrow and paine encreaſe thy grace, that when I am in greateſt agony, I may find comfort, beleeuing and ſaying with the holy Prophet, My fleſh faileth, and my heart alſo, but God

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is the ſtrength of my heart, and my portion for euer. O Lord, if thy decree be gone forth, as it was to *Hezekiah*, that I ſhall dye and not liue, giue me grace to put in order my things of this world, that I may depart in more peace; and when the pangues of death haue ſhut vp the eyes of my body, and taken away the vſe of my tongue; I beſeech thee let the eyes of my ſoule ſtill behold and looke vpon thee, ſo that when I ſhall leaue my earth to earth, and my body to the graue, thine Angels may carry vp my ſoule vnto thee, and be partaker of a ioyfull reſurrection, through Ieſus Chriſt our Lord. *Amen. Amen.*

A Prayer for the ſicke.

O God moſt high, mighty, and inuiſible; I thy vnworthy ſeruant, not worthy for my ſelfe to

to be heard in any requeſt vnto thee, for I am a ſinner. Yet Lord being confident of the pardon of my ſinnes in Chriſt, in whoſe power is onely to forgiue ſins, I am bold to come vnto thee, to begge the pardon of my ſins, & as of my ſinnes, ſo of the ſinnes of this thy weake and ſicke ſeruant, that lyes pained and diſeaſed, not onely in the outward members, but in the inward parts of the body: And though thou haſt depriued him of experience in naturall Phyſicke, whereby his skill to doe himſelfe good: yet good Lord be thou his Phyſitian, and let thy helpe and aſſiſtance neuer faile in this his weakeneſſe to doe him good, and ſtrengthen him. And if it be thy will, O Lord, reſtore him againe vnto that health, which heretofore to the comfort of himſelfe, and many others, he hath enioyed: O Lord, thou art able not onely with meanes (as vnto

Hezekiah)

Hezekiah) but without meanes as vnto *Malchus* eare, and blinde *Bartimæus*, but euen againſt meanes, as vnto the widdowes ſonne going vnto his Graue, and the Sunamites ſonne, at the Prayer of *Eliſha*. O Lord, thou didſt beyond all hope, and expectation, raiſe *Lazarus* ſtinking in the graue, and *Peters* wiues mother of a burning Feauer, and the woman of her bloudie iſſue, and the man that was irrecouerable of the dead Palſie, onely by thy vertue and power. O Lord, now when all meanes ſeeme to faile, that wee know not whither to goe but vnto thee, I beſeech thee if it be thy will, let thy ſecret and hidden power, in which there is more vertue, then in all mineralls & plants, be extended forth to his comfort & reliefe, that he again may come into thy houſe, and magnifie thy mercy for his renewed ſtrength.

O Lord, as hee hath abounded with

with charity, and compaſſion vnto others, in their extreamities of ſickneſſe: ſo likewiſe (as thou haſt promiſed) let this thy merciſull ſeruant, in his languiſhing paines, obtaine mercy from thee, that art moſt mercifull, and as hee hath heard the lamenting cries of others: ſo Lord doe thou heare his mournefull and lamenting ſighes vnto thee, for thou art very pittifull, and of tender mercy. O Lord, he humbleth himſelfe in thy ſight, wherefore I beſeech thee to raiſe him vp againe, if any man be ſicke, thou haſt willed vs that be well, to pray one for another, aſſuring vs that the Prayer of the righteous, if it be feruent, auaileth much; In confidence and full aſſurance, that thou wilt make good thy word: O Lord, I earneſtly beſeech thee, to reſtore my ſicke and weake friend (*N*) vnto his perfect health (if it may bee thy good pleaſure) and this I aske

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as one not without hope, for I beleeue, that as Ieſus died and roſe againe, euen ſo by his power ſhall this my ſicke friend doe at the laſt day. Yet, O Lord, for the perfecting of that which is wanting in his faith, repentance, and good works; I earneſtly beſeech thee to adde ſome more vnto the number of his dayes, haue mercy vpon him, and reſtore him againe to ſtrength, & his former health.

But moſt mercifull Father, if thou pleaſe through this his ſickneſſe, to finiſh his dayes: graunt that he may in quiet minde, and ſtedfaſt faith, commend to thee, the care of all his worldly charge, becauſe thou haſt promiſed to be a Father vnto the widdowe, and the fatherleſſe. And it is thy wil, that wee ſhould caſt our care on thee, not onely in life, but in death eſpecially. O Lord, when death that cruell tyrant, ſinne, the graue, the deuill, and all the furies of dark-

darkneſſe, ſhall aſſault his body, and affright his ſoule with diſtruſt in thee, and of his part in the glorious reſurrection; then ſtrengthen him, by the power of thy Sonne my Sauiour, that hee may no leſſe triumph ouer all the terrours and feares of the graue, of hell, and death, as all the Saints in like caſe haue done, and then I my ſelfe may doe, in the ſame houre of my departure; which I beſeech thee to graunt, through him that hath loued vs, euen Ieſus Chriſt my moſt abſolute and perfect Sauiour. *Amen. Amen.*

LACHRIM. 7.

Wherein the diſtreſſed deteſteth the world and worldly things, and deſireth heauen and heauenly things.

MY ſoule doth long, and ſhall depend on God for euer, euerliuing:

God

God ſhall begin and make an end,
that hath giuen all, yet euer giuing.
I ſigh and groane for to appeare,
before his gracious mercy ſeate:
As thirſteth the Hart for Water cleare,
ſo long I for thy mercy great.
I am quite tyred with my groanes,
I faint vnder mine heauie loade:
Of miſeries, breaking all my bones,
layd on me iuſtly, by my God.
O God the rocke of my whole ſtrength,
Lord of mercy, behold mine anguiſh:
O graunt me helpe and eaſe at length,
I faint, I fall, I ſigh, I languiſh.

Why doe I daily weepe, and mourne,
and haue no comfort, helpe, nor eaſe:
Why do'ſt not heare, but from me turne,
Why doe my woes, and foes encreaſe?
Sith I doe ſeeke thee vnfainedly,
defend me, Oh defend me in
This dangerous time of miſery,
layd iuſtly on me for my ſin.
Preſerue me from men mercileſſe,
hard hearted, bloudy minded, cruell:
Bleſſe me with thine hid bleſſedneſſe,

giue

giue me thy ſauour my ſoules iewell:
The man of earth layes load on loade,
as on an Anuile ſtroke on ſtroke,
Within, without, at home, abroad,
mine head to the heele bowes with the yoke.

I am reproach to neighbours all,
I am aſhamed men ſhould ſee me,
They ſcorne and laugh to ſee my fall,
but this mine hope doth comfort me:
That thou from them Wilt ſet me free.
And thee triumphant ſhall behold.
In ſhining Throne of Maieſtie,
where's neither hunger, thirſt, nor cold.
No Want, nor ſinne, nor ignomie,
nor ſickneſſe, death, nor deadly paine:
But fulneſſe, mirth, ioy, victory,
with thee in glory I ſhall raigne:
And if it be thy will, O Lord,
now after all this ſturdy ſtorme:
To my moſt troubled ſoule afford
thy peace, and pitty mee poore worme.

Free me from death that's mors Gehennæ,
giue peace, ioy, reſt, not tranſitorie:
I take it as an earneſt pennie,

of perfect bliſſe and endleſſe glory.
And I le here praiſe thee: men among
that they may ſee, marke and conſider:
Tis thou canſt onely right our Wrong,
and from all troubles vs deliuer:
Thou canſt and wilt vs ſaue and keepe,
though much we ſuffer in this life,
Thou art our Shepheard, wee thy Sheepe,
ſaue me from hate, enuie, and ſtrife:
So ſhall I alſo giue thee praiſe,
my mouth continually thee laude:
My ſoule and inward part alwayes,
thy Wonderous Workes ſhall ſtill applaude.

I will be glad and ioy in thee,
reioyce yea, and againe reioyce.
Abiect though I, yet comfort me,
I le praiſe thee with minde, heart, and voyce:
Awake therefore, in time awake,
preſerue me that I periſh not:
I am if thou do'ſt me forſake,
but as a dead man cleane forgot.
And cenſured a caſt-away,
among ſuch as ſee me deprin'd:
Of preſent helpe, for theſe men ſay,
my ſoule can neuer be reuiu'd:

One ſorrow doth encreaſe another,
all hope on earth turnes to diſtruſt,
Of ayde from neighbour, friend, or brother,
hide not thy face my God moſt iuſt.

Forget not mine extreamities,
Lord free me from infernall hells
Of torments, and of miſeries,
Which comes from thee, and from none elſe,
My ſoule is beaten to pits brimme,
my heart doth faint, my hands grow weeke:
My knees doe faile, mine eyes growe dimme,
my tongue is dumbe, and cannot ſpeake.
And each part of my body vexi,
I daily moane my miſeries.
Looke on me Lord, I am perplext:
O eaſe my griefe, and heare my cries:
Though thou by Iuſtice made the Wound,
and by correction grien'd mine heart:
If thou wilt cure, ſalue ſoone is found,
With ſpirituall comfort eaſe my ſmart.

Doe not withhold ſuch things are good,
which for thy children are ordain'd:
Turne thou thy face with Chriſtes blood,
cleanſe all the ſpots my ſinnes hath ſtain'd.

Riſe

Riſe vp, O Lord, riſe vp I ſay,
With thee dorh Loue and Bounty raigne:
I am throwne downe, & thee obay,
therefore riſe vp, raiſe me againe.
Although my ſinnes like ſwords doe cut,
me from thy fauour and thy grace:
Let righteouſneſſe of Chriſt be put,
to hide my ſinnes before thy face.
Vnite me vnto thee againe,
in ſuch ſort Lord, make me ſo faſt:
That I with thee may ſtill remaine,
and ioy in ioyes, that aye ſhall laſt.

The young mans Prayer for a vertuous Wife.

O God the euerliuing, and only wiſe, the Author, and giuer of euery good and perfect gift, looke downe vpon mee, as thou didſt vpon *Abimelech Abrahams* ſeruant, when he prayed vnto thee, to guide and proſper him, in the great truſt, that was committed vnto him, in the

choiſe of his Maſters ſonnes wife: as thou waſt pleaſed to heare him, for his Maſters ſonne (O Lord I beſeech thee) to heare me for my ſelfe. Thou haſt taught in thy Word, that he that cannot abſtaine, let him marrie, and that he that marrieth ſinneth not, that it is better to marrie then to burne (in vnchaſt and vnbrideled luſt) and for auoyding of fornication, let euery man haue his owne wife, yea and that it is not good for man to be alone; and woe to him that is alone. In the beginning thou madeſt both male and female, and didſt ordaine, that for this cauſe man and woman ſhould leaue father and mother, and become one fleſh: and that hee that hath not the gift to abſtaine, ſhould haue a care, that he be not vnequally yoked: but that he marrie in the Lord, and thus to liue is a bed vndefiled, and moſt honourable vnto all. Wherefore, O Lord,

Lord, I beſeech thee, to guide me vnto a wife, and a vertuous woman, for thou haſt ſaid, that a vertuous woman is a crowne vnto her husband; And though ſhe bee comely and beautifull, and therefore of many much deſired: yet (O Lord) guide mine eyes, that I may not thus onely looke vpon a woman; for thou haſt ſaid, if ſhee haue not diſcretion, ſhe is but like a iewell in a ſwines ſnout, not to be regarded. But a wiſe woman buildeth her huſbands houſe, not onely with children, but with her prouident care and diſcretion, in the right gaining, and a right vſing of the things of this world. Vnto ſuch a family (O Lord) direct my footſteps, and keepe mee from the ſtrange woman, a contentious and angry woman, the woman of brawling lips, with whom there is no comfort, nor content in this life to dwell, neither for ciuill

nor religious reſpects. Heauenly Father, if it be thy will (for thou knoweſt what is better for mee then I doe my ſelfe) graunt that the woman that I ſhall chuſe, and by thy prouidence thinke fit to take to wife, may bee chaſt not onely of body, but of ſpirit, and adorned with the hidden man of the heart, a meeke and quiet ſpirit, and one who truſteth in God, and delighteth in thee, well reported of for good workes, and loueth children, one who in her wiſedome affecteth modeſty in all things; as in her apparell, and behauiour, and is in her countenance ſober and ſhamefaſt, and one who delighteth in her home, and loueth the affaires of her houſe; and with watchfull eyes will be carefull for her children and ſeruants. This (O Lord) though no way worthy, I beſeech thee to graunt vnto me: houſes, lands, or other portions of thy bleſſings, thou haſt

haſt appointed our parents to beſtowe on vs, but (this bleſſing) a wiſe, chaſt, ſober, and religious woman, thou haſt kept, as a moſt ſpeciall gift, from thy ſelfe vnto vs, and not in our parents or friends, but thou beſtoweſt it on him whom thou loueſt, as a choiſe and moſt ſpeciall fauour. O Lord, this is ſhe that *Salomon* among many women, could hardly finde; yet graunt that I may finde her, and being vnited in holy band, may loue her both in ſickneſſe and in health. O Lord graunt that I may walke with her, as a man of knowledge, readie in all things to teach and inſtruct her in thy commaundements, as being heires together of the grace of life, and make mee as truely to loue her, as thou doeſt thy Church: this great gift and chiefe bleſſing of this life, I beſeech thee (if it bee thy will) for the honour

of thy Sonne to beſtow vpon me.
Amen. Amen.

The Virgine or the Widdowes Prayer for a godly Husband.

ALmighty GOD the eternall Creatour of heauen & earth, the giuer & diſpoſer of all things, that are done heere on earth: Looke downe on mee thy ſinfull Handmayd, not worthy of any fauour ſpirituall, or bleſſing temporall: Yet (O Lord) I beſeech thee, to giue vnto mee thy ſeruant, ſuch wiſedome, that in all things I may be aduiſed by them whom thou haſt appointed to haue care of my welfare, and in nothing to bee ſo headſtrong and aduerſe, as to follow my owne fooliſh and ſinfull appetite: and aboue all, make me moſt dutifull, in referring my ſelfe vnto the louing

louing and carefull choiſe, that my parents or guardians ſhall make, in giuing me to an husband.

Heauenly Father, graunt that they may not like of any without mee, nor that I may chooſe any without them. Direct them that they may chuſe one in the Lord, and that I may like him that is ſo choſen of them: Let not my minde be ſo wanton, as onely to like or diſlike for want of beauty or comelineſſe of perſon: but if the feare of the Lord, the beginning of wiſedome, appeare vnto mee, graunt that I may perſwade my ſelfe, that hee is the man, that thou haſt appointed me. O Lord, I haue neither wit nor skill how to diſcerne, or make an aſſured godly choiſe. And thou knoweſt how cunning and ſubtill men are, to entice and abuſe my ſimple heart, and how eaſily we are ouercome, with their vaine complements, and flattering words, in

which they promiſe much comfort and contentment: but when their vnchaſt deſires are ſatisfied, how doe they caſt off, and ſcornfully and ſinfully reiect thoſe whom they haue abuſed and allured to folly, ſo they leaue them to periſh, not onely in worldly miſery through outward neceſſities, but for want of teaching and inſtruction in the Lord, Sathan falleth vpon them, and through their weakeneſſe maketh them a prey vnto wickednesſe. But (O Lord) though their foule hearts are ſo deceiptfull, that both I and my friends may be deceiued; yet thou, O Lord, canſt not be deceiued, for thou art the ſearcher of the hearts, and thou knoweſt what is in man; therefore in this weighty worke, in which conſiſteth my worldly weale or woe, I doe onely (O Lord) caſt my ſelfe on thee: beſeeching thee as thou gaueſt *Euah* vnto *Adam*, a man then

then of innocencie and righteouſneſſe: ſo thou wilt giue me an honeſt hearted man, and one that truly loueth and feareth thee: O Lord, if thou haue appointed, as is my deſire, that I ſhall marrie, then I beſeech thee ſend vnto mee a man of good behauiour, of good report, no extortioner, no couetous perſon, no chollericke, no quarelſome perſon, no drunkard, not couetous of filthy and diſhoneſt gaine, no prodigall or vaine perſon, no proud man, no adulterer, fornicatour, whoremaſter, no ſwearer or blaſpheamer, no kinde of inordinate liuer, no Papiſt nor Infidell, no Hereticke, Schiſmaticke, no traytour vnto his Prince or Countrey, no loner of the pleaſures of this world, either aboue or more than thee; no hypocrite, vnnaturall, falſe-hearted perſon vnto mee, his parents, or friend: heauenly Father, for my Sauiours ſake, heare me in

theſe my requeſts, and graunt that if I ſhall marrie, and beare children, that my husband may be wiſe, graue, and ſober, and one that knoweth how to gouerne, and rule his houſhold, children, and ſeruants, in faith and good conſcience.

O Lord, let him be one that is ſtedfaſt in the faith of Chriſt; following righteouſneſſe, loue, faith, patience, and meekeneſſe, and one delighted in good workes and hoſpitality, courteous vnto all men: O Lord, make him a louer of good men, and make him iuſt, holy, and in all things temperate, euer walking in grace, & abounding in the fruits of the Spirit: O good God ſend mee ſuch a yokefellow, that knoweth how to loue me, not onely by the guide of carnall affection, as for beauty, comelineſſe of perſon, money & goods which thou haſt giuen me, or for that I haue good friends and kindred,

dred, whereby he hopeth of this worlds preferment and ability; for if all theſe faile, for the which he onely loueth, then will his pretended loue be gone, and I ſhall be expoſed to the neceſſity of this world, and for want of meanes be tempted to diſhoneſt courſes: but moſt ſweet Father, as thou haſt promiſed to be a Father vnto the fatherleſſe, vnto the Widdowes and Orphanes: So be a Father vnto mee, thy ſilly Handmayd, whoſe truſt is alwayes in thee. And ſend mee ſuch an one, as knoweth how to loue mee in thee, and for conſcience ſake: yea, that will ſtriue to loue me as Chriſt hath, doeth, and euer will doe his Church, to loue me as his owne body, this fleſh, yea, as himſelfe. And keepe mee that I may doe nothing to hinder this his loue, or to make him bitter vnto mee; but that I may obay him, feare him, and loue him in

all

all things, that are comely in the Lord, and according as thou hast commanded mee in thy holy word, and that for Christ Iesus sake, to whom with thee and the holy Ghost, bee giuen by mee all praise & glory, both now and for euermore. *Amen. Amen.*

The Prayer of a Woman with child, that desireth safe deliuerance.

O Almighty God, that after the flood, didst command *Noah*, and his posterity, liuing in chast matrimony, to replenish and fill the earth; I thy poore and most weake seruant, haue as thou didst ordaine, by the will of my parents, embraced the holy and honourable estate of married life, and now by thy blessing, am made a mother of the liuing, through that hopefull fruit, which after much

much ſorrow and paine in breeding, thou haſt cauſed to ſpring in my wombe, by which I am aſſured it is a liuing ſoule, for which worke of thine, I giue thee moſt hearty thanks, ſtill beſeeching thee, that as thou haſt begun this good worke in mee, that thou wilt goe on and finiſh it, vnto a perfect birth, in all right ſhape and comelineſſe, not onely in the outward feature of the body, but in the inward parts of the minde, that it may growe on vnto ſuch a perfect man, as may occaſion, honour and praiſe vnto thy great name, ſo long as it ſhall pleaſe thee, to giue it life and being. And ſeeing (O Lord) thou haſt for our firſt ſinne in Paradiſe, ſo woefully afflicted vs with many ſorrowes in conception, and with farre greater in bringing forth of our poſterity in this life: I beſeech thee for Chriſt his ſake to pardon my ſinnes, and to aſſwage

thoſe

thoſe violent and raging paines, that they neither deface, deforme, deſtroy mee, nor yet that which is in my wombe. O Lord, let the power of the moſt high, euen thy holy Spirit enter into me, to ſtrengthen and to vphold me, that I faint not in my paines, nor in my faith, but that if I dye in this my child-bearing, yet thy goodneſſe ſupporting me in faith, charity, and ſobriety, I may as thou haſt promiſed bee aſſured of my ſaluation. O Lord, if thou pleaſe to ſpare the tree, and take the fruit, which I beleeue by faith in Chriſt that thou haſt made holy: yet I will giue thee thankes, becauſe by reaſon of my ſinnes, thou mighteſt moſt iuſtly curſe mee, and my fruit (as thou didſt the figge tree) to perpetual death.

But moſt high & heauenly Father, I thanke thee that thou haſt made thy promiſe ſo ſtable, that not onely we of ripe yeares, that doe

doe beleeue, but euen our children, as they are our ſeede, are included in the couenant of grace; that if they dye, yet being borne of holy parents, who are ingraffed through faith into the body of Chriſt, they are ſaued, not onely as being a part of vs in Chriſt, but as true and reall members of Chriſt, vnto whō through faith, into which they are baptized with vs, & made one with Chriſt, that with his comming, they may bee raiſed at the laſt day. Yet (O Lord) notwithſtanding this aſſurance, I entreate thee to graunt me ioy and comfort of them, that trayning them vp, in their youth in thy feare, they may bee as a ſtaffe in olde age, in this life to comfort me, and their Father, as the children of *Noah* and *Iacob* did; yea (Lord) if it be thy will, I deſire to liue, to bee a fruitfull vine, on thy houſe ſide (thy Church, to breede, to beare, and bring

bring forth children, to multiply and accompliſh thy glorious Kingdome, viſible and inuiſible, in earth and in heauen for euermore.

O Lord, hauing taken away from mee, the reproach of a barren wombe, ſo much lamented by holy women: graunt that after my diſſolution, my children may continue like oliue plants, and flouriſh a ſeede mighty on earth, not as the Giants in the olde world, ſtrong in ſinne, but valiant and bold in the profeſſion, and confeſſion, and practiſe of righteouſneſſe, and good conuerſation, yea, let them be a generation of vpright men and women, and ſuch as may remaine an heritage of the Lord, as (*Iſaac* to *Rebecka*) a bleſſed fruit of my wombe. O Lord, thou art my God, heare the voyce of thine handmayd, in thee is my truſt, heare my ſupplications, and let not my ſoule faile of

theſe

theſe her deſires, and that for Ieſus Chriſtes ſake, which was borne of the virgine *Mary* for my ſaluation. *Amen. Amen.*

LACHRIM. 8.

The penitent acknowledgeth mans vildneſſe, and Gods mercies; by faith and example of Gods prouidence, relieth on his goodnes.

O Lord, thy name's moſt excellent,
in all the world thy glory is ſpread:
Through heauens and the firmament,
and by all creatures vttered.
In vniuerſall harmonie,
extoll'd in heauen and in earth:
Expreſt in ſong and melodie,
with all alacritie and mirth.
What thou beſtoweſt, what man can number
vpon vs ſlaues, and ſonnes of men:
Who by our ſinnes are put aſunder
from thy deare loue, by acts vncleane,
Forgetfull, and ſo capeable

of

of ſinne as powder is of fire.
In all our workes and words vnſtable,
and know not what we ſhould deſire.

Aboue all creatures we forget,
thy grace are prone to diſobay:
And if thy mercy did not let,
all Adams *broode thou ſhouldſt deſtroy.*
And I for my part me confeſſe,
guilty of all ſinnes, and all euills.
And that I haue deſern'd no leſſe,
then to be damn'd amongſt the deuills.
The world for diſobedience
didſt puniſh, and thou mought eſt ſubuert:
But chiefely me for negligence,
mayeſt plague with all plagues, 'tis deſert.

I am not worthy to breathe in ayre,
nor haue the vſe of any creature:
Much leſſe to thee to make my prayer,
cauſe 'gainſt my God I am a traytour.
Thou worthily me do'ſt afflict,
at me thou takeſt iuſt offence:
All puniſhments thou doeſt inflict,
becauſe thy wrath I did incenſe.
My treſpaſſes doe more offend,

then

then I can pleaſe with my beſt zeale:
The worthineſſe I beſt intend,
I not performe, my ſoule Lord heale.

I ſhame at mine vnworthineſſe,
yet faine would be at one with thee:
Thou art a ioy in heauineſſe,
a ſuccour in neceſſity,
To them that doe their liues reforme,
and rightly frame their penitence:
Sincerely follow and performe,
thy will without all negligence.
All this to doe I doe deſire,
and what thou ſayeſt I doe beleeue:
Thy pardon graunt me I require,
releaſe and pardon Lord me giue.
O be with them that doe thee ſeeke,
and yeeld them helpe that hold by thee:
Inſtructing humble men and meeke,
that Wiſedome ſeeke by thy mercy.

Sith I ſo long to thee haue cried,
ſo long thee ſought, yet hope I will:
Though my ſad ſoule in ſilence bide,
in conſtant Patience I wayte ſtill.
Thou rightly hear'ſt my inward groanes,

my

my ſorrowes, ſighes, wants and deſire:
And doeſt reſpect the outward moanes,
of men diſtreſt that feare the fire.
Though in their lips they mute doe ſeeme,
and doe ſpeake nothing With their tongues.
What they conſpire, thou doeſt it deeme,
and preſent art to right my wrongs.
But loe the time is not expir'd,
of mine ordained puniſhment:
Nor of that freedome I deſir'd,
Ile Waite by hope in languiſhment.

My helpe, my comfort and my life,
ſaluation mine depends on thee:
Within my conſcience ſtint the ſtrife,
and giue me grace and liberty.
My life, my comfort, helpe, and all
ſaluation, on Chriſt dependeth:
'Tis he doth raiſe me when I fall,
he all begins, and he all endeth.
I will not murmure, neither grudge,
nor ſeare, nor faint; but alwayes waite:
He is my Sauiour, and my Iudge,
his grace decreed, who can retrait.
Is there not an appointed time,
for all things that by God be wrought?

Iob

Iob *was brought low, at laſt did clime,*
to Wealth and honour he was brought.

And Ioſeph *was afflicted long,*
by brethren, and by falſe accuſe:
He was ſhut vp in priſon ſtrong,
didſt all his cauſe and wrongs peruſe.
At length brought'ſt him to honour great:
and Dauid *was at firſt caſt downe,*
And then inthroan'd in Princely ſeate,
and long enioyed the royall Crowne.
Poore Widdowe of Sarepta ſhee,
and hers were ready for to pine:
Her barrell and her Cruſe by thee
were bleſt, and that Prophet thine,
Her meale and oyle did neuer faile,
thou ſend'ſt that Saint euen to that end,
That they in dearth ſhould neuer quaile,
ſo didſt from famine her defend.
Wherefore a little while I le waite,
I know the appointed time will come:
I ſhall be freed from ſinnes deceite,
wilt mercies ſend in miſeries roome.

Thou art my portion and my ſtrength,
my defence, and ſaluation:

Thou

Thou seest my troubles, and at length
Wilt giue me consolation.
Thou send'st them not as ignorant,
of them, thou know'st thou didst me make:
Therefore What's needfull God me graunt,
good Lord doe neuer me forsake.
I am brought to the very pit,
of all confusion men suppose:
Thou hast decreed the time most fit,
of my deliuery from my foes.
To me vnknowne that being seene,
I may attribute to thee then,
The praise who praised ere hast beene,
Without the ayde of mortall men.

Which I haue sought so long in vaine,
yea while I called thee vpon:
Let me acknowledge helpe againe,
to come from thee or else from none.
And all that the world can afford,
be but the effects of thy deare Loue:
Thy power, thy prouidence, thy Word,
doe send me comfort from aboue.
O blessed man whom thou doest chuse,
and calleſt by crosses vnto thee,
Whom thou by death seem'st to refuse,

by

by ſecret ſweetneſſe liues by thee.
With inward conſolation,
fed with the Manna of thy loue:
Who dwells in thy protection,
With liuely hope, can neuer moue.

He fainteth not at mightieſt frowne,
ſo I (O Lord) aſſured reſt:
Thou art my portion and my crowne,
to dignifie thoſe loue thee beſt.
Thou tendreſt me as a deare ſonne,
though thou me viſite with thy rod:
Yet ſuffereſt not me for to runne
with ſinners, and to fall from God.
Although I ſeeme of hope depriu'd,
and that my wonted comforts paſt:
Yet I (O Lord) ſhall be reuiu'd
by thee, and by thy grace at laſt,
For all my long and inſtant cries
I will not ſhrinke; though knowing this
Thy wonderous power and great mercies,
moſt infinite thy mercy is.

If thou mad'ſt the rocke a water ſpring,
thy thirſty people to refreſh:
From mine hard hearted foes canſt wring

ſome

ſome comfort, for my woes redreſſe.
If thou rain'dſt Manna from aboue,
and Rauen ſent thy Saint to feede:
Thouſands of men didſt feede with loue,
when there was little ſhew of bread.
If to thy people thou ſendeſt Quailes,
in deſert where all foode was ſcant:
And ſince thy goodneſſe neuer failes,
ſhould I ſuppoſe that I ſhould want.
Confirme my faith for euermore,
that I moſt conſtantly beleeue.
Thou canſt and wilt encreaſe my ſtore,
and all good things thou wilt me giue.

All power belongeth vnto thee,
who can imagine or will ſay:
Thou canſt not in my neede helpe me,
or that thy loue is tane away.
Sith thou haſt done ſuch mighty things,
ſo freely for men in diſtreſſe:
Should not I flye with ſwifteſt wings,
to thee in time of heauineſſe.
But loe, O Lord, all things are thine.
the heauens are thine, the earth alſo:
The cattell, fowles, the ſhrubs, the vines,
all things in heauen and earth belowe.

All

All things aboue, all things beneath
is thine, who truly then can ſay?
Thou canſt not giue, or them bequeath,
to whom thou wilt, who can ſay nay?

Thou mak'ſt the corne to ſpring and grow,
and Waterſt the earth With thy ſweet ſhowres:
Thou cauſeſt beaſts With thanks to lowe,
With dewes thou Water'ſt fragrant flowres.
Since then thou art the Lord of all,
ſith thou command'ſt, and doeſt forbid.
The rich and poore makeſt, proud men fall,
that downe canſt throwe and raiſe at neede.
Sith that thou try'ſt and wilt reward,
ſith thou doeſt what ſhall pleaſe thy Will:
And in what manner wilt regard,
and whom thou wilt canſt ſaue or ſpill.
No liuing man commandeth thee,
not all the world can thee controle:
O Lord I ſtill will pray to thee,
for health of body and of ſoule.
Let it be thus, O Father deare,
for Chriſt his ſake, thy deareſt Sonne,
That dy'd, and roſe my ſoule to cleare:
in all things (Lord) thy Will be done.

All glory to the Trinity,
to Father, Sonne, and holy Ghoſt:
Combin'd in holy vnity,
of power, and might, and glory moſt.

A Prayer for loue and charity.

O Almighty God, the Author and giuer of all things, of grace eſpecially, vnto thee, a moſt vile & wretched ſinner, and chiefe of ſinners, doe I proſtrate my ſelfe, and confeſſe, that my heart is ſo hardned in euill cuſtome of ſinne, that when it commeth vpon me, by the motion of thy ſpirit to deſire to doe good, I finde no meanes in my ſelfe, to doe any thing that is good, neither for the vertue it ſelfe, nor as it is thy commandement; ſo that thou mighteſt moſt worthily caſt mee off, as thou didſt that vnmercifull ſeruant, into bonds of death, and impriſonment of hell for euermore.

more. But, O Lord, it is thy property alwayes to haue mercy. Wherefore I beſeech thee to beſtowe this gift of loue on me, that through thy acceptation, it may couer in mee the multitude of my ſinnes, for vnto whom thou forgiueſt much, much is returned to thee againe: wherefore (O Lord) let this gift of loue, bee mighty and ſtrong in me, that I may loue thee againe, as thou haſt loued me, and expreſſe my loue, by being ready to forgiue all wrongs and offences of my brother and neighbour, and not vnto ſeauen times, but vnto ſeauenty times ſeauen. O let mee loue thee and my neighbour out of a ſincere faith, and loue vnfained, and at all times as thou haſt forgiuen mee, my debts, offences, and treſpaſſes: So (O Lord) make me ioyfull and willing to forgiue, as I deſire of thee to be forgiuen. And ſeeing it is the end of thy Commande-

ments, and the fulfilling of the law (O heauenly Father) let this gift of loue, through the operation of thy ſpirit, bee neuer wanting, or abſent in this life, nor in the life to come. O Lord graunt that this marke of Adoption, and ſtampe of Regeneration, may encreaſe in mee, not onely to my friends in affinity, and conſanguinity, and acquaintance, but vnto all men in generall, as my owne fleſh, and thy image, by which bonds thou haſt commanded mee to doe good, vnto all of all ſorts, that ſhall ſtand in neede of my helpe, ſaying, Be you merciſull, as your heauenly Father is merciſull, who doeth good vnto all, in outward things of this world, cauſing his raine to raine, and his Sunne to ſhine vpon the vniuſt as vpon the iuſt. And in the endeauour of doing this generall good, (O Lord) let mee not forget, to doe moſt good vnto the Saints, thoſe

and dye in loue to all men in thee, and for thee: and that through the loue of thee, and my onely Lord and Sauiour Ieſus Chriſt, and the holy Ghoſt for euermore. *Amen. Amen.*

LACHRIM. 9.

The poore and diſtreſſed ſoule being loaden with the burthen of his ſinnes, feruently prayeth vnto God for his remiſſion thereof.

O Lord come pittie my diſtreſſe,
ſee how I ſigh and groane:
With teares and floods of heauineſſe,
my heart is ouerthrowne.
No hope I finde, no helpe I feele,
no cure nor ſalue I ſee.
None can my ſinnes corruptions heale,
ſweet Ieſus comfort me.

My wounding ſorrowes neuer ceaſe,
my griefes growe more and more:
What I ſhould kill, doth ſtill encreaſe,

Lord ſaue my ſoule therefore.
I liuing dye, yet dying liue:
in life, yet daily dye.
I ſigh and groane, yet cannot grieue,
ſinne makes this myſterie.

Lord let me liue, yet hourely dye,
in loue, yet daily hate:
Let me embrace, yet ſtill defie,
let peace breede all debate.
O let me liue, yet neuer liue,
aliue, yet euer dead.
O let me grieue, yet neuer grieue,
fed with thy liuing bread.
Let paſſions paſſe, let groanes be gone:
let moanes be turn'd to mirth:
I liue and dye to Chriſt alone.
Let ſorrowes ſinke to earth.

An exhortation to praiſe God, and to acknowledge our Thankſgiuing to him without ceaſing.

WE praiſe thee God, we acknowledge thee,
our onely Lord and Chriſt to be:
The earth and world doe worſhip thee

eternall

eternall Father, heauenly King,
To whom aloud bright Angels ſing:
the Thrones and powers thee magnifie.
The Cherubins and Seraphin,
to crie to thee doe neuer linne:
Holy, holy, moſt holy Lord
of Sabbath, God of maieſtie.
Heau'ns full of thy glory:
all Nations laude thy name and Word.

The glorious 'poſtles companie:
the goodly Prophets vnitie:
The holy Martyrs noble Armie:
the holy Church, the World throughout,
Doth ſpread the Goſpell all about,
the Father of true pietie.
Thy ſacred, true, and onely Sonne,
the holy Ghoſt vs comfort wonne.
Thou art of glory King, O Chriſt:
thou art the euerlaſting Sonne
Of God, whoſe bleſſed will was done,
by thee all people to deliuer.
Thou didſt not the ı the virgins wombe
abhorre, nor loath that ſacred Tombe
Till thou waſt borne: from God ſent hether.
When thou ths ſerpents head hadſt broken:

The

The Heauens Kingdomes gate ſet open,
for true beleeuers to come thither.
Thou ſitſt on Gods right holy hand,
thy Fathers Will doeſt vnderſtand:
Whence thou ſhalt come our Iudge to be:
We therefore thy poore ſeruants pray,
Thy ſuccour, helpe, and ayde that day,
Whoſe pretious blood redeem'd vs free.
Let them with Saints be numbered,
in endleſſe glory comforted.
Thy people Lord keepe, ſaue, and ſtay,
bleſſe, ſaue thine owne inheritage.
Lift vp their hearts from age to age,
We magnifie thee day by day.
We worſhip thee world without end.
This day from ſinne Lord vs defend.
Haue mercy, mercy on vs Lord.
Lord let thy mercy on vs light:
Our truſt is on thee day and night.
We truſt in thee With one accord:
O Lord I put my truſt in thee:
Let neuer me confounded be.
All glory to the Trinity,
to God the Father and the Sonne,
And holy Ghoſt all praiſe be done,
for euer and euer eternally.

FINIS.